

THE READER'S DIGEST



THIRTY-ONE ARTICLES EACH MONTH FROM
LEADING MAGAZINES—EACH ARTICLE OF
ENDURING VALUE AND INTEREST, IN
CONDENSED AND PERMANENT FORM

8

JULY—AUGUST 1922

Contents

"Keep Your Information Account Open"

Municipal Straws	324
What's the Matter with America	325
Oberammergau's Tradition	327
Light Meat or Dark	329
"Where the Mountains Walked"	331
Power from Earth's Heat	333
Color	334
Welcome with Thumbscrews	335
Some Principles of Landscape Gardening	337
Twilight Sleep	339
The Great Revival	341
Pre-Revolutionary Russia	343
The Human Machine	345
Sailing the World Alone	346
How to Make the Best of Life	347
Uncle Sam in Santo Domingo	349
Advent of the American Air Liner	351
H. G. Wells Picks Six Greatest Men	353
Behind Prison Walls	355
Down with the Prisons	357
Modern Miracles of Fishes	359
The Biologist to the Statesman	361
What Happens to Pioneers	363
Canada as a World Leader	365
Of the Making of Fool Laws There Is No End	367
The Semi-Rural Community of the Future	369
The Tariff Affects Everyone	370
Trade Unionism in England	371
Beyond the Boulevards	373
The Modern Ku Klux Klan	375
What Is Personality?	377
The Orient at Play	379
On Making Calls	381

A Magazine Digest Service which circulates to members of
the Association

Published Monthly by

THE READER'S DIGEST ASSOCIATION
No. 1 Minetta Lane, New York, N. Y.

EDITORS

Lila Bell Acheson

H. J. Cubberley

DeWitt Wallace

25c a copy, \$3.00 a year

Entered as second class matter April 12, 1922, at the Post Office,
N. Y., under act of March 3, 1879.

The Reader's Digest

The Little Magazine

Vol. 1

*JULY—AUGUST 1922

No. 6

*All subscriptions beginning prior to August will be extended one month

NOTHING has been more gratifying than the fact that the majority of the new Members have asked for the first issues of the Digest so as to have the complete file.

Moreover, we have received more appreciative letters the past month than ever before. Hundreds of comments equally enthusiastic as those reproduced in this issue have done much to stir the Editors to ever greater efforts in producing a better magazine. If the Digest has shown constant improvement much of the credit is due to the many persons who have kindly expressed their very cordial support.

A convenient coupon for new subscribers

The Reader's Digest Association,
No. 1 Minetta Lane,
New York, N. Y.

Enroll me to receive The Reader's Digest for one year,
beginning with issue No. 1 (February)

OR

beginning with the September issue.

Send me memo for \$3.00 (full payment for 12 issues).

Name

Address

City and State

Municipal Straws

Culled from "The American City"

THE Municipal Observatory at Des Moines, Iowa, is said to be the only municipal observatory in the world. It is to be under the control of Drake University and open to the public at least three times a week, and at any other time when occasion may warrant.

A municipal poultry farm is located in the largest city park in Birmingham for the instruction of those interested, and to encourage the use of back yards for this purpose.

This is the fourth season of open air opera under municipal direction in St. Louis. That the venture is self-sustaining is reassuring proof that opera can be made profitable under proper management. The theatre is an immense open air one, and the stage is overhung by great trees.

The biology class in the High School at Bonham, Texas, in the spring of 1921 made a survey of the town, noting all premises having stagnant pools of water, garbage piles, discarded cans, old barrels, or other breeding places of mosquitoes. Newspapers and civic bodies were glad to cooperate, which resulted in a relentless campaign to exterminate the mosquito. It was such a success that the Mosquito Campaign is to be an annual affair.

There are fifteen women mayors in the United States, in towns ranging in size from Rochester, Ohio, with 145 residents, to St. Peter, Minn., which has 4,335.

Johnstown, Pa., has an outdoor municipal swimming pool, 252 feet long and 165 feet wide, accommodating over 1,900 bathers at a time. It was built at a cost of \$25,000.

The Los Angeles municipal vacation camps have just opened for their tenth season. Visitors in 1921 exceeded 4,000. Vacation seekers pay but \$14.25 for two weeks' holiday in the San Bernardino mountains, and the rate for children is only \$7.00. Yet the rates charged show a slight profit to the city at the end of the season.

Groups of high school boys of New Haven, Conn., are taken on visits to the various industries of the city in order that they may be better informed as to the industrial opportunities offered. It will help the boys select the kind of work they like best after leaving school. The boys use the information gained in their school work, in the writing of themes, short talks in rhetorical work, etc.

Sacramento, Calif., has a municipal golf links.

Paris, France, is seriously considering the possibilities of installing moving sidewalks, preferably underground.

Chicago provides 400 municipal skating rinks during the winter.

There are thousands of sandy stretches and unutilized corners of our parks which could to advantage be used for forest plantations. They add to the landscape value of the parks, and the ultimate value of the timber will frequently make the operation financially profitable.

Several cities have recently planted municipal forests. Such forests have yielded very profitable returns to a number of towns in Germany.

"Remarkable Remarks" will be resumed on this page next month.

What's the Matter With America

Condensed from *Collier's, The National Weekly*

William Allen White

1. Typical symptoms of political cancer.
2. Two types of future rulers.
3. Voters with children's minds.
4. We assume all men are equal.
5. Breeding bonehead majorities in cities.

PICK up any city newspaper and you will read accounts of banditry, murder, inefficiency of government; paving contract robbery, stuffed pay rolls, grafting public servants. You will read also of offenders who have been released through mistrial or want of evidence, or have been paroled or pardoned, or saved by bail sharks.

Democracy does not seem able to cope with the situation. For a bad majority usually is assembled at any election, State or municipal. The State house is generally a replica of the city halls. The political cancer in States usually attacks the treasury first, the control of public-service corporations next, then forms a State legislative combine which is sustained by the same thugs who rob, bludgeon, and terrorize honest men in the cities. For when the cities of a State grow sufficiently large they will capture the State and impose upon it the evils which beset them.

The trouble is a moron majority. The typical political situation in any American city is about this: The good government forces in the community line up behind a candidate. Around his opponent are gathered the evil influences of the town: the grafters, the underworld, the racial blocks, the devotees of special privilege — the market house graft, the

paving graft, the printing graft, the public-works graft—and a score of smaller activities.

During the campaign disclosures of these grafters in city politics came thick and fast. They are convincing to the old-fashioned American, who is pained to discover that thousands of care-free fellow citizens accept the situation, in fact, hoping that the stories of graft are true; accepting them as only a further reason to stand by the candidate representing special privilege.

2. And this candidate always runs true to certain definite types. He seems destined to be our future ruler, so we may pause to consider him.

He generally exploits himself as a sort of he-Cinderella, who has come up from the ash can. He is a smiler and a handshaker; sometimes an orator, occasionally a lawyer for the more shady of the public-service corporations. He has the confidence of those in high finance in the city.

If he is not of that type, he is a partisan business man; knows nothing of politics; can be depended upon to accept the dictum of the party leaders who control the political machine.

These types attract voters of immature minds. Their candidate does not try to make them think. He makes them hate, makes them laugh, and shows them their own advantage in his candidacy. And when he gets into office he gives them the kind of government they desire.

The child mind is satisfied with childish things: parks, playgrounds, parades, gambling, bootlegging, and plug-hatted politicians in shiny motor cars, who also are conspicuous he-Cinderellas exemplifying America as the land of opportunity. The child's

mind is satisfied with the opportunity to rise by graft. If others don't get their share, it's their fault. So the children citizens hoot at the "Christian gentleman" candidate and stand by the man who brags that he supported his poor old mother when he was five years old by selling papers.

3. The simple people of this moron majority say "Sure there's graft. Why go into politics if not for special privilege? Can't a poor man have a friend in the courts as well as the rich?"

After election, the thoughtful minority calms down, confident that next time conditions will be different. But they will not be different. For something permanent and fundamental is happening in our cities; and sooner or later, it will get us all.

According to figures in our late draft, we have 45 millions with intelligences which stopped developing at the age of fourteen. Probably 20 millions more stopped growing before they reached sixteen. So we have a majority of voters with children's minds. Added to them are the mentally adult who have a blind spot of party prejudice, who will follow any party in any record of crime.

4. What makes these morons worse than their fellow half-wits in Europe? For one thing, a nose counts too heavily under the American system, whether it is a dirty nose, or a clean one, a pug, a Roman, or a Greek. We fashioned this land for men who are mental adults. The European statesmen take account of the weak-witted in making their institutions. We assume all men are equal. But our blood is changing.

The puzzled minority considers that America is the melting pot where the lower racial plasmas may be purified and exalted. But lame brains keep right on producing lame brains, and the American stock of fifty years ago keeps producing unhappy minorities.

Government without special privilege is by no means an axiomatic principle of civilized men. It is a heritage of the Anglo-Saxons, the

northern races. But another civilization has invaded these shores. The sons of the world's sunny climes rally around the grafters.

Either we must teach them that our ideals are better than theirs or their ideals will overcome ours. Our darker-skinned neighbors breed faster than we. In another hundred years we may have, not the land of the Pilgrims' Pride, but Italy, Greece, or the Balkans, or all three blended.

5. We have pinned our faith to two improving agents: education and rising economic status. But these things are not working.

Why are the second and third generations from the low breeds of Europe still producing a breed so little improved that the ballot box is almost as dangerous as dynamite in their hands?

Chiefly, perhaps, because we teach children absolutely nothing that will help them in their relation to the state. What does a high-school graduate know of civic morality?

America is an attempt to institutionalize the Puritan ideal of the greatest good for the greatest number. In rural America the thing is working fairly well. Few are unjustly exploited. But in rural America, at least in the Middle West and the Pacific Coast, the substance of the Puritan ideal is taught to childhood in traditions, in example, and in religion.

There the moron does not breed with his kind. The life plasma changes. The melting pot actually melts.

But in every great American city, which is slowly growing larger, a moron majority is piling up.

It creates the spawning ground of the thug, of the assassin, of the corporation manager who exploits the people by buying privilege from the bosses. We have established our government for one kind of people—and the ships from across the sea have brought us another kind of people. And the government that we have built here is nuts for them. Coll. Wkly., Jl. 1-'22.

Oberammergau's Tradition

Summarized from The Living Age

Reprinted from the London Times

1. A unique community tradition.
2. Performances 8 a. m. to 6 p. m.
3. 700 villagers participate.
4. The world throngs to its doors.
5. Influence of Play on community.

AFTER a lapse of twelve years—instead of the customary ten—the Passion Play at Oberammergau is once more being produced.

The legend is that the Passion Play was instituted as the result of a communal vow made in 1633, when, as elsewhere during the Thirty Years' War, the pestilence visited Oberammergau and carried off 84 of the inhabitants in three weeks. The villagers are said then to have undertaken to act the Passion every tenth year if the plague should cease. Research affords no explanation why they chose that particular form of penance.

Anton Lang, the master potter, will act the part of Christus, and two others share with him the distinction of having been chosen to play the same part for the third time in succession. The Christus is always chosen as much for his saintly character as for his appearance. About a dozen of the players represented the same parts in 1910, and about ten others were in the play in 1910, but in some other role.

The tradition of acting is maintained at Oberammergau by religious plays performed by the villagers for their own benefit in the years between. These plays afford a test for

the committee which draws up the preliminary list of players. A frank discussion is held, and a ballot is prepared. The election of the players is a far more real affair to the people than any political function.

2. The village is early astir on the day of the performance. The church bells are rung vigorously at five and with redoubled vigor at six, when natives and visitors, to the extreme capacity of the village church, gather for early mass. At eight the play begins and continues, with a two-hour intermission until six, 18 episodes in all. The play is given on Sundays and generally on Wednesdays from early in May to September. There are also frequent supplementary performances, so that about 50 performances are given all told.

Until the toward of last century the audience sat for eight hours in the sun, or very often in the rain. Devrient tells how in 1850 the players often raised umbrellas and, thus protected, went calmly on with their roles. Now the amphitheater is a huge vaulted structure of iron, with one of the largest stages in the world.

The presentation of the Passion scenes, with the restraint necessary to escape irreverence, calls for great effort on the part of an imaginative man. There is, moreover, the actual representation of the Crucifixion. It need destroy no illusion to relate that the player of Christus is suspended by a corselet under the thin fleshing he wears and his arms and feet have only very slight supports. It calls for great endurance. The cross weighs 150 pounds and must be carried for fifteen minutes on the

way to Gethsemane, and that in a bowed position.

3. Altogether about 700 persons have some share in the production of the Passion Play. Tradition has it that no wife shall take any part in the play. This provision, by accident or design, leaves the married women at home to look after the well-being of the visitors. When the throng of strangers descends on the village on the eve of a performance, to be billeted in their houses, the wives and mothers have no time for plays. Therefore, the last costume rehearsal — Oberammergau's own performance — is the only one they ever see. On that day the men-folk of the village have to tend for themselves.

It is sometimes asked whether the play has an effect on the character and personality of the villagers. That it influences them is undoubtedly, and during the period of performances they certainly bear themselves off the stage with a consciousness of their mission. But they have other associations with Biblical lore. Very many of them are by trade skilled wood-carvers, the principal calling of the village at least since the twelfth century. The players, therefore, are often hereditary artists in another sense, familiarized to sculpture from childhood principally in making representations in wood and ivory of crucifixes, figures of the saints, the Nativity. The profits from the play (for there is a sound financial side to it) have been expended in providing, among other things, a school of wood-carving where the traditions of craftsmanship are maintained.

The Passion Play was one of the oldest forms of folk drama in Bavaria and can be traced back to the twelfth century. At one time almost every village in this part of Bavaria had its Passion Play. Most of these lasted down to 1770, when all quasi-religious theatrical performances were suppressed by the State, that of Oberammergau with them. Oberammergau petitioned for reprieve on the strength of its vow, and the play was

permitted again in 1780. In 1810 it was again suppressed but again an appeal was successful and it was performed in 1811.

4. Profits over expenses began to be earned from the play first in 1801, and they were used in that and subsequent years mainly for embanking the river Ammer. The fame of the play and its large profits began in 1850 when a well-known critic wrote an article about it in a Leipzig paper. In 1900, 615,463 marks in clear profit was made. Out of this the village built a new practice theater, a new school of wood-carving, made large donations to the local church and charities, and still had a balance of \$60,000 for division among the performers. Anton Lang received \$375 for his representation of Christus—not a princely salary for an actor who was praised by the illustrious of Europe and America, who lodged kings, princes, and Mr. Rockefeller in his house, and was given an hour's audience by Pope Leo XIII. The profits to the village from letting lodgings must be considerable.

5. The fear so often expressed that the play would become commercialized and the villagers would lose their character of simplicity has not been wholly realized. They probably never were very simple where money was concerned. That its legendary vow has proved profitable is not denied.

In 1910, 250,000 persons visited Oberammergau.

But though commercial and artistic motives may be gaining strength, the religious feeling has not disappeared. During the year of the play no festivity, not even a public wedding, is permitted from January to September, and the community is dedicated as to a ministry. Through all the decade the hope of being found worthy for the John or the Magdalene is in the hearts of the young people, and must exercise a persistent molding pressure on their character.

Liv. Age Je. 2, '22.

The Reader's Digest

Light Meat or Dark

Abridged from Scribner's Magazine

1. A test of marital relations.
2. Carving artists classified.
3. Difficulties in distribution.
4. Strategic point at a large table.
5. Will the army adopt the test?

CARVING at table is one of the most characteristic things that a man can do.

The situation is a test not only of the man but also of his relations with his wife. When a married couple feel equally responsible for an act at which only one of them can officiate, they are tempted to exchange remarks. The most tactful wife yields sometimes to the impulse to do a little coaching from the side-lines, and many husbands have been known to respond with a few well-chosen words about the knife. This happens sometimes even when the husband is an artist at his work, for the ideals of two artists will occasionally conflict. And even the model wife who ignores the carving and engages the guests in conversation until the worst is over will at times find herself clutching the tablecloth or holding her breath at critical points—when the drumstick is being detached from the second joint, for instance, or when the knife hovers over the guest's portion of the steak. These two crises are the great moment for the man who carves.

In fact, you have not taken the complete measure of a man until you have seen him carve both steak and fowl. The chicken calls for a sense of structure, a versatile skill in manœuvring for position, and the delicate wrist of a violinist. But your true porterhouse calls for shrewd

judgment and clear-cut decisions, with no half-way measures or reconsiderations at all. With the chicken, you can modify, slice, combine, arrange to best advantage on the plate. With the steak you work in the flat and in one color; every stroke must count. There are men who would rather parcel out the Balkans than carve a steak.

2. Great artists in carving are of several classes: those who stand up to their task and those who remain seated; those who talk and those who do not. I recall one noble old aristocrat who had the eye of a connoisseur and the suavity of an Italian grandee, who stood above the great turkey that he had to carve, and this was his monologue: "Now, we cut off his leg. . . . Now, we take his wing! . . . And now, we slice him!"

To my mind, this conversation is about the only sort in which the artistic carver can afford to indulge. The nervous amateur thinks it necessary to keep up a run of wise comment on the topics of the day to show that he is at ease—or perhaps he does it as the magician talks when he puts the rabbits into the hat—to distract the spectators' attention from his minor tactics. But he might as well learn that he cannot distract us. The matter is too close to our hearts. It is natural to watch the carving intently, not necessarily with an eye to our interests, but because for the time being the platter is the dramatic focus of the group. Action, especially in a matter demanding skill, irresistibly holds the eye. The well-bred guest chats along of one thing or another, but his eye strays absently toward the roast.

This is very hard upon the newly-married husband. Spectators add immensely to his difficulties. Some years ago one such bridegroom was

about to carve a chicken for his bride and her one guest — myself. While we were setting the table, we expressed the belief that we should have compulsory culinary training for all boys, so that they, when married, would know how to perform the man's part of the household affairs, carving gracefully at their own tables the food that their wives so carefully prepare. Carving, we said, was not an instinct, but a craft—the bridegroom meanwhile listening intently from his post on the kitchen table.

"As we sat at soup, the young husband became more and more uneasy, and when the chicken made its appearance, he leaned back with beads of perspiration on his brow. "After all this," said he, "I hope nobody expects me to carve that chicken. I'll just pass it around, and you girls chip off what you like."

3. The central difficulty in carving, however, is found not so much in the actual chipping as in the tactful distribution of choice parts. This matter is complicated by the fact that unselfish people will lie about their preferences; polite people will refuse to express them; and critical people will expect you to remember them. Even the expert carver, therefore, looks with favor upon those convenient meats in individual units—croquets, cutlets, chops, sausages; here the only choice is between brown and not so brown, large and small. Most any man can count chops and divide by the number of guests.

4. When the company is small and the platter of steak just adequate, however, there really is cause for anxiety. Some carvers begin cautiously serving small helpings at first until they are sure they are safe, and then gradually becoming more lavish. Others begin recklessly, and have to retrench suddenly toward the

end. A group of college students once made an elaborate study of this matter. The object was to locate the seat at any table of fourteen where one could count on the most even diet, the golden mean between feast and famine, irrespective of which member of the faculty chanced to serve. The conclusion reached after weeks of minute toll was that the best seat at a table of fourteen—the one where you can count on the least fluctuation and the largest security—is the fifth seat from the server, left. If conservation was the slogan at the outset, the plentiful supply on the platter has by this time begun to tell on the mind of the carver, and things are looking up. If the first helpings were extravagant, there has still not been quite time to feel the real pinch of want. This was found to apply also to mashed potato.

5. The most helpless amateur takes on cheer when he comes to his own serving. Watch him as he settles himself more comfortably, draws up the platter at a better angle. It is here that he does his prize carving—not consciously, not at all selfishly, but because he now feels sure. He has something to go by. He knows what he wants.

After all, carving is not an infallible test of man. Some of the most uncertain carvers in the world are great and good men, of high standing, and revered by a family who must nevertheless shiver for the fate of the table linen when the sirloin steak comes on. But the fact remains that the man who can serve equitably, neatly, and with discrimination, has nearly always a balanced brain and a reliable self-command. In an army test he would stand high. He is your genuine "officer material." And he is very scarce.

Scrib. M. O. '20.

"To get the main thoughts of the leading articles in 31 of the best magazines, condensed into one small magazine is a rare treat indeed."

Indiana.

"Where the Mountains Walked"

Abridged from the National Geographic Magazine

Upton Close and Elsie McCormick

An account of the recent earthquake in China, which destroyed nearly 200,000 lives.

1. An appalling catastrophe in history.
2. Many striking freaks occurred.
3. "The dragon wagged its tail."
4. Some miraculous escapes.
5. Torrential rivers of earth.

MOUNTAINS that moved in the night; landslides that eddied like water falls, crevasses that swallowed houses and carried camel trains, and villages that were swept away under a rising sea of loose earth, were a few of the occurrences that made the earthquake in Kansu one of the most appalling catastrophes in history.

Though the tremendous shaking-up occurred in December, 1920, the story is only now beginning to spread beyond the narrow defiles leading into the Kansu Province.

The area of destruction, 100 by 300 miles in extent, contains ten large cities, besides numerous villages. Tales as strange as any that Roman historians have told of Pompeii are recounted by visitors to the devastated country.

One dramatic episode was the burial of a famous Moslem fanatic, and 300 of his followers, just as they had met to proclaim a holy war. The cave in which they gathered was sealed by a terrific avalanche, while the group knelt on their prayer-mats. By some miracle the watchman at the entrance to the cave escaped with his life.

2. A striking freak of the earthquake occurred where a quarter-mile section of an old road, with the big poplars which lined it, was carried on the back of a river of earth for nearly a mile, where it was left in an almost natural position without damage to the trees or even to the birds' nests. All this took place in a few seconds of time.

One astonished peasant looked out of his window in the morning to find that a high hill had moved onto the homestead, stopping its line of march within a few feet of his hut.

The most appalling sight of all was the Valley of the Dead, where seven great slides crashed into a valley three miles long, killing every living thing in the area except three men and two dogs. The survivors were carried across the valley on the crest of the avalanche, caught in the cross-current of two other slides, and catapulted to the slope of another hill.

The loss of nearly 200,000 lives and the total destruction of hundreds of towns and cities calls for reconstruction work on a staggering scale. Seven thousand men have been employed by the International Relief Society in releasing dammed streams and thus preventing disastrous overflows.

Fortunately, there is no orphan problem, as children in the devastated districts were so much in demand that they were promptly adopted by the survivors. In Kansu, as in most pioneer countries, men are so much in the majority that women are highly valued. The usual price for a wife ranges from 100 to 300 taels, and, as a result, girl babies are adopted as eagerly as the boys.

3. The subterranean dragon who, according to Chinese tradition, waggles its tail every 300 years, this time

played havoc, such as was never before recorded. Likely no other earthquake in scientific annals ever changed the physical geography of the affected regions to the extent of the Kansu cataclysm.

The area most heavily affected was 170 miles long and 150 miles wide, where no brick-and-mud building was left in a habitable condition. It was an unusually rich agricultural district and the most populous portion of the province.

The Chinese, without any term corresponding to "landslide," use only one expression for describing what has happened, "The mountains walked."

The survivors say that they heard a tremendous underground roar and felt the shock, which seemed to consist of a sickening swing to the northeast and a violent jerk back to the southwest, lasting half a minute. Between successive tremors following the main shock they huddled back into the ruins of their homes to await the morning. Not until day dawned did they apprehend that the "hills had walked."

4. One town of several thousand souls was saved by the miraculous stoppage of two bodies of earth shaken loose from the mother hill and left hanging above the village, lacking only another half-second's tremor to send them down. A third avalanche, having flowed three miles from the hills on the opposite side of the valley across the valley floor and the stream-bed, is piled up in a young mountain near the village.

5. Some of the scooped-out places left by these slides were half a mile

in width at the mouth, extended back into the hills for a mile, and furnished enough dirt to cover several square miles of valley floor. Some were as regular as if they had been made with a gigantic trowel, while others were as ragged as if they had been ripped out of the hills by the teeth of some monster.

In each case the earth which came down bore the appearance of having cascaded like water, forming swirls, and all the convolutions into which a torrent might shape itself.

In one area, within a half-circle of 20 miles diameter one may count 17 immense landslides.

In one town 70 per cent of the residents perished. The remaining townsmen lacked even the heart to bury the dead animals pulled out of the debris, and at the time of our visit three months later, carcasses of human and animal victims still lay rotting together in the streets.

In a small town on the highway two strangers had put up at the inn on the evening of the disaster. In the terror and confusion that followed the earthquake, the landlord completely forgot his two guests. It was not until several days later that he remembered them, and when, after considerable digging, their room was brought to light, both men were found alive. Stupefied by the shock, they knew nothing of what had happened and imagined that they had slept through an ordinary night. The landlord, however, in spite of remonstrances, did not neglect to collect full room rent for the full period of their stay.

Nat. Geog. M., Ap., '22.

"I take from twenty to thirty magazines and papers and consider the Digest the finest thing I have ever seen in the magazine line. I shall never do without it."

Ohio.

Power from Earth's Heat

An excerpt from Saturday Evening Post

Floyd W. Parsons

THE basis of civilization is mechanical energy. The world's supplies of coal are limited and therefore man is turning more and more to the use of oil and to capturing the energy in falling water. The maximum possibilities of these three sources of power are already evident; so the next step in our onward advance will likely be the utilization of the interior heat of the earth.

Many phenomena indicate that the earth is a cooling globe, like other bodies of the solar system. Yet, although we are living within two or three miles of an endless supply of power from heat, very little effort has been made to tap this limitless source of energy.

Up to the present time the greatest depth attained by man in drilling is 7,529 feet. The temperature at this depth was 168.6 degrees Fahrenheit. However, temperature readings in many places indicate wide variations in the earth's heat at like depths in different localities, resulting from rock formations, etc.

The first commercial use of the interior heat of the earth occurred at Laradello, Italy, where a subterranean flow of steam passing toward Mt. Vesuvius was tapped for use in operating a 16,000 horse-power electric power plant. This steam is reached only a few hundred feet below the surface of the earth, and therefore the whole undertaking is

not an example of deep-well boring for power; in fact, there is no record of any effort ever having been made to get steam by drilling a deep hole.

About 20 years ago Sir Charles Parsons, inventor of the steam turbine and president of the British Association for the Advancement of Science, suggested to British authorities that a mine shaft be sunk twelve miles deep. He estimated the job would require 85 years to finish and would cost 25 million dollars. Air locks and refrigeration compartments were to be used. Another authority asserts that a temperature of 1000 degrees Fahrenheit — which is more than is needed to be of commercial value — may be found at any place on the earth at a depth of less than nine miles.

Several American engineers are now working on the problem of utilizing the earth's heat. If one of these men succeeds, great benefits will result. Cheap steam will be piped short distances on the surface to supply the needs of the power plants of groups of factories. Electric power would be so cheap it would be used for all purposes, probably even for heating our homes. There would be a great saving in transportation, for most of our raw materials would be turned into finished products near their sites of production.

S. E. P. Jl. 8, '22.

"The Digest solves the problem of the busy reader. It brings him the choicest articles of the best magazines. It is the realization of many a man's hope."

Iowa.

Color

Extracts from The Saturday Evening Post

Floyd W. Parsons

WHAT is it in the nature and temperament of certain races that makes them prefer certain colors? Why do Orientals select clear rich colors, and savages display a marked preference for brilliant hues?

The average person remains faithful throughout life to the color or colors he first preferred. In other words, certain colors attract certain individuals.

Civilization has now come to the science of color. It is likely that before many years intelligent people will seriously consider the hygienic value of colored lights the same as they do the health factor in proper ventilation at present. We shall insist that light be not only in sufficient quantity, but of proper quality. Some day we shall look back with amazement on our present lighting practice, which condemns most human beings to live and work in a dead level of color, which not only impairs personal efficiency but which injures human eyes and nerves. One reason for the health resulting from an outdoor life is that the individual is subjected to the ever-changing vibrations of Nature's color rays.

A plant would be seriously injured by being subjected to the same degree of light continuously. The same thing is true of the individual; hence, the city dweller who goes to the country and the ruralite who visits the city are likely to respond favorably to the changes in surrounding colors.

The research work of the rapidly expanding group of color scientists has been recognized by various scientific organizations. When we acquire

a better understanding of the subject we shall be able to remove much of the depression caused by the monotony of light and color that now surrounds us. The rooms in our homes will radiate sedative, recuperative or stimulant colors, according to their location and use or the demands of any occasion. Bedrooms will be sedative in color, while reception rooms, instead of being somber, will be alive with stimulating colors. In addition to the primary installation of lights, we shall also have other lights to give us delicate color effects.

Let those who deny that color rays have an effect on people experiment with animals. One simple test is to climb the fence of a pasture and wave a red flag at a bull.

The use of color in the preservation and restoration of health is gaining recognition in many quarters. There are good reasons for the statement that a change of color is often of as much benefit to an invalid as a change of air. The green of the ocean or of the woods is a physical sedative, soothing nerves and giving fresh life to people who are mentally tired. Respiration, too, is affected in different ways by different colors. The sedative colors induce deeper respiration, the stimulant colors excite a more rapid respiration; they quicken our activities.

Some day there will be rooms dedicated to certain color schemes, so that regardless of season or location the dweller in the city will be able to surround himself with the green of the forest or the blue of the sea.

S. E. P. My. 13, '22.

The Reader's Digest

Welcome With Thumbscrews

Condensed from The Ladies' Home Journal

Barton W. Currie, Editor

1. European slogan, "Rob the tourists."
2. Rough treatment at German border.
3. Tourists taxed for everything.
4. Ruthless confiscation by customs officials.

HERE comes an American! Hoist the price flag and adjust the thumbscrews!" That to-day is the welcoming salutation of Europe to the great multitude of United States citizens who are streaming across the Atlantic. Never was the organization of our Continental Brethren to extract the tourist dollar to the utmost and give the least possible return so thorough and refined. Methods vary; but the eagerness to extract is universal. At least that was my experience in England, France, Italy, Germany, and Holland.

The European theory is that we are all rich over here, every last little one of us. Their politicians assail us for possessing all the gold in the world and withholding it like Shylock; wherefore it should be a glad obligation upon state, municipality and individual to dispossess us of as much as it is possible to acquire.

They know in Europe that the steamship fares are now very high. It is American traffic going both ways. Surely anyone who can afford the passage money must be wealthy.

Numerous thousands depart from our shores with the belief that they may benefit inordinately by the exchange situation in Europe. Take warning that they have arranged it

otherwise for the transient, who has no friends among the natives to guide him.

After you have had a month of price disillusionments in England and France, some shopping in Germany sounds alluring — with 300 marks to the dollar. You imagine that the Germans could not be more unfriendly than some of the British and French you have met. It would be a strain upon even German ingenuity to manifest more rapacity and eagerness to do you than you had encountered in many of the hotels, restaurants and shops of Paris.

2. It was at the Bavarian border going in and at the Holland border going out that we were made to feel that Germany still retains some of its old ruthlessness.

At 4 a. m. a squad of customs men ordered us to get dressed and come out with our baggage, to the last toothbrush, "Raus," commanded the officials. In reply to protestations. All the windows of the car were banged open to let the snow in and admit the porters to drag out the baggage. It was a case of "treat 'em rough" without favor or discrimination.

3. Arriving in Munich a few hours later we learned that the rigorous inspection at the border meant nothing to the police. Every foreigner must secure a police permit and pay a tax. You must pay for the privilege of entering the town, for remaining there and for getting out. I paid at the rate of 500 marks a day.

A stout woman who had an American passport but spoke German like a native was protesting in the same room at paying a tax of 700 marks for a month's residence. I was

unable to learn whether or not there was any fixed rate. You got the impression that if they didn't like your face they could double the tax or treble it.

I was assigned to a room in the hotel and given a rate. A German guest paid half as much for the same room. During the three days I occupied the room the proprietor decided to change my rate by doubling it. All the explanation offered was when he made out the bill, saying that rates were going up. If I wanted to get my luggage out and board my train I'd better pay it.

About half of your hotel bills are taxes. In Munich there was a municipal tax of 15 per cent, a luxury tax of 10 per cent, a service tax of 20 per cent, also some minor taxes I couldn't make out. This taxing of the foreigner, it should be stated, is an all-European custom.

4. The situation as to shopping in Germany is unique. The dollar possessed extraordinary purchasing power, irresistible to the American woman bargain hunter. In most of the German shops you will be treated with extreme courtesy. In a steadily increasing number you will be turned away coldly with the information that they do not sell to foreigners. The Germans pretty generally resent the fact that tourists are coming in there and loading up with cheap German goods. The government itself has found a way of circumventing the foreign bargain hunter. They have passed a law forbidding the taking out of Germany of any German goods without an export permit and the payment of an export tax. You are forbidden to remove more than 3,000 marks of German money from the country. Nor can you take out more than a nominal amount of American, or other money, without a permit. If you

bring this money into Germany you must go to your consul and arrange for a permit to take it home.

But the shopkeepers in Munich said there was no such law. There was a rough awakening waiting for a score of Americans on our train at the Dutch border.

It was another case of "Raus" for every passenger. Officials turned out every last item your baggage contained and they confiscated anything that looked like German-made goods. Nor were they in any way polite about it. The uniformed husky seized some feminine garments, a handful of trinkets, a seal-leather hand bag, several leather vanity bags, always with the triumphant grunt, "Deutschland!"

Having finished with the confiscation of obviously German goods two huskies went to work on anything else they could find that might have been German. There were a pair of slippers bought in Philadelphia and some patent-leather shoes purchased in New York and stamped with the name of an American manufacturer that appealed to them. But here they met with strenuous resistance by the female members of the party. It was finally necessary to call in two chief officials to save these belongings from confiscation. You were compelled to show your wallets and pocketbooks and the money they contained. What becomes of the merchandise after it is confiscated is not stated. Possibly it goes back into trade and is sold over and over again to unsuspecting tourists. In fairness I should add that this export rule applies to all foreigners and also to Germans who leave the country. But it savors too much of the wartime iron fist and is bound to sow new seeds of enmity.

L. H. J., Jl. '22.

Some Principles of Landscape Gardening

Extracts from Circular 170, Agt. Exp. Station, Urbana, Ill.

Wilhelm Miller

Aside from the practical value of a knowledge of landscape gardening, it adds considerably to one's appreciation of the countryside.

1. **Keep lawn open, with borders.**
2. **Business side of ornamental planting.**
3. **Regarding vistas of approach.**
4. **A background for the country home.**
5. **Framing the home and views from it.**

IT is a fundamental principle of landscape gardening that the open lawn, with shrubbery grouped at the sides, is more valuable than a lawn peppered with plants, even if they are rare and costly. There is no doubt that you can make every dollar scream louder if you scatter plants over your lawn, but you cannot make a beautiful home picture that way. The gaudy style of planting, which appeals to the beginner, is to scatter over the lawn various foreign shrubs and trees. But this is like gingerbread ornamentation and flashy paint on a house — all for show, and without appropriateness. The better way is to keep the center of the lawn open. Moreover, you can mow the open lawn without forever dodging around trees and bushes.

The best way to decorate your lawn is to have irregular borders of trees and shrubbery at the sides, not flower-beds in the middle. A flower bed will give you the smallest return from your effort because it is a mud-

bank half the year; because the expense must be renewed every year; because it makes the lawn look smaller. On the other hand, a good border will give you flowers and beauty the year around; it costs less to maintain; it makes your lawn look twice as beautiful, because it provides a frame. To plant for show is bad taste; rather, strive for privacy, permanence, dignity, restfulness, comfort.

European homes are so different that you can usually tell simply from a picture whether they are German, French, Dutch, or Italian. The Englishman often lives in a house of brick or stone which has sheltered his family for generations. In front of it stand a pair of oaks that have defied the storms of 300 to 500 years. The house is covered with ivy or with roses, which climb to the top of the red-tiled roof. The yard is surrounded by a hedge of hawthorn or of holly. The Englishman boasts that he loves his home more than any other man living, and points to the fact that the English language is the only one that has separate words for "house" and "home."

Nobody can afford to have bare and ugly home grounds. It is bad business. Of course, we do not commonly take a business view of our homes; we think of home in terms of sentiment—we want the best for ourselves and for our children. But the day will come when you or your children will wish to sell your property, and money invested in sensible planting may yield big returns. Ten dollars spent on shrubs and vines planted against the foundation of

your house may add \$100 to its selling value. Real estate dealers can tell you how often owners have made 100 to 1000 per cent profit from ornamental planting. What you plant on your lawn is seen by everyone; money spent on the interior of the home is seen by few.

3. The salability of country property is often influenced by the first impression which the public gets of the house. If you see a house too far away, it seems mean and small; if you turn a corner and are suddenly confronted by the house, the approach is too abrupt. A house should be first seen from the point where it appears to the best advantage. If the house is visible too far away, perhaps you can curve your drive and plant the curves, so that the house will be hidden until you come to the best place for revealing it.

4. A background makes all the difference between a house and a home. Your house will be twice as easy to sell if it is seen against woods or orchards rather than empty sky. If your house has no background plant some tall-growing trees behind it.

Again, a glimpse is usually better than the whole thing. Hide the unattractive parts of a house by planting, and show the good. A wind-break can often be arranged so that it will also act as a screen—hiding some unsightly object, outbuilding, telephone wires, or billboard.

5. You can greatly increase the value of your property by planting the right sort of trees at either end of your house, so as to frame a picture of your home. Many a rich man in the East pays hundreds of dollars extra for a house because it is surrounded by century-old elms. He builds a big new house under the old trees and at once it looks old and mellow. The pioneers thought only of shade and shelter from the wind, and so they commonly planted trees all around the house, generally too near one another and too close to the

house. Consequently the houses look dark, damp, and gloomy in winter, while in summer they look hot and stuffy.

The ideal tree for framing the house is one that will give enough sunlight and enough shade, enough shelter and enough cooling breeze, to keep a family healthy. The only tree that does all these things to perfection is the American elm. Moreover, a pair of elms will make a pointed or Gothic arch, suggesting high-roofed cathedrals and God's first temples.

A one-story house, however, will eventually be dwarfed by tall trees, and look pitifully inadequate. In such a case, use trees that always remain small.

Views have a cash value which is even greater than that of trees. You can leave open the view to hills, water, church, neighbor's house, or fields. And you can greatly improve these views by planting trees or shrubs near the front porch so as to frame these views.

Nothing will add so much to the appearance of your house as planting shrubs and permanent vines to hide the foundations of your house. A house without foundation planting looks bare, ugly, uncomfortable. The shrubs must not grow so high as to interfere with the windows, and they must be compact, not sprawling or leggy.

The best way to put personality and brilliance and color into home grounds is to have a different set of vines for every house. One place will have Virginia creeper, honeysuckle and bittersweet. The next place will have wild grape, wild clematis, and rose. Both will be beautiful the year around. In the garden cities of England, such as Bournville and Letchworth, which are the most beautiful of their kind in the world, many thousands of dollars have been saved by building very plain houses, and providing different sets of vines for every house.

Twilight Sleep

Condensed from McClure's Magazine

Zoe Backley

1. What became of Twilight Sleep?
2. Status in England and Germany.
3. How the Sleep is administered.
4. No injurious results claimed.
5. Reasons for slow growth of practice.

EIGHT years ago "Twilight Sleep" was the topic of the hour. Then, as suddenly as it had come in, it apparently passed out again.

Recently, I went to London and to Freiburg to find out what had happened to it.

After the first furore which struck England about the time it did America, enthusiasm abated, as it did here. The treatment was too much trouble, it was said, too complicated and took too much of the physician's time — wasn't practicable, in short.

Besides, was there any great need for relieving an ordeal that was acknowledged to be bad at times, but, after all, quite a natural process, endurable to a majority of women? Didn't a mother appreciate her baby more if she—etc.?

2. Today throughout England and Scotland Twilight Sleep is being quietly followed. It can be taken in certain hospitals if desired. In London there are two maternity homes employing no other method. One of these was founded by an enthusiastic pioneer patient, as a memorial to her baby.

I talked to three new mothers in this sanitarium, one a woman of forty-four who had been in such fear and depression that she had contem-

plated suicide. "It is miraculous," she said. "You know how women love the topics—men, servants and the terrible time we had when baby came. Well, I've got to rely now on the first two. Twilight Sleep has robbed me of the third!"

The others told the same story.

The injection into the patient's thigh is made with a hypodermic needle, the initial dose containing morphine 1-4 grain, scopolamin 1-150 to 1-130 grain. A second dose, given usually in one-half to three-quarters of an hour, contains 1-450 gram of scopolamin but no morphine and may be repeated every hour until the birth. Three to six doses are most frequent.

Statistics of women who have borne babies in this merciful twilight of consciousness are unobtainable in England, but Dr. Horwitz, the physician in charge of the hospital spoken of, thinks one British doctor in ten is now willing to give the treatment in the course of his regular practice.

3. In Germany, Twilight Sleep is vigorously alive.

But Freiburg is the center of Twilight Sleep's purest practice and newest developments. And here I watched the administration and results of scopolamin—drug of strange action, differing from chloroform in that it prevents what is happening to the nerves being registered on the brain but does not render the brain unconscious or interfere with bodily function. A clouded consciousness exists; events tap at the brain but do not get in, while bodily action and reaction goes on. The patient is apparently awake and has all her muscular faculties, her mind being quite aloof. Absentmindedness is very truth.

4. "The strongest criticism we had," said Dr. Opitz, director of the clinic, "was that our treatment produced blue babies, with poor circulation and retarded breathing. A number did suffer from this, not crying for several minutes, and appearing to be slightly narcotized.

"But we have reduced the percentage of such children from 25 per cent (about 1903 to 1908) until to-day such drowsy births occur in less than one-twelfth of our cases. There has never been a death in our clinic from such a condition.

"Personally, I regard this delayed breathing as a benefit. It lessens the danger of premature respiration and of the baby drawing into the bronchial passages certain poisonous fluids which are naturally present. Left to itself, the baby breathes normally in ten to twelve minutes and assumes a natural color. Whatever infinitesimal trace of the drug passes to its system is thrown off in an hour or two.

"The figures for mortality in our hospital are much lower than for the province of Baden as a whole. The deaths for mother and for child under Twilight are less than one-half the number without it. It has cut the baby death rate from 3.4 per cent to 1.3 per cent. We have a lower baby-and-mother death rate than any other clinic in Europe."

To the objection that Twilight Sleep is injurious to the mother, Dr. Opitz says that, on the contrary, there has never been a case known, among the more than 12,000 the clinic has cared for to date, of such harm. In a period of nearly two years, 83 per cent of Twilight mothers nursed their babies, while of those who bore them in full consciousness only 67 per cent did so.

There are to-day in Freiburg several hundred boys and girls of eighteen years or more—Twilight babies of the early days—whose physical and mental development is pointed to with pride as proof that nothing bad happens to them in after life as

the price of their painless entry into the world.

5. "There are several reasons why Twilight Sleep cannot become what you call popular. The dosage and memory tests are impossible to standardize. A physician must be a Twilight Sleep specialist, if results are to be perfect. I believe two years of study of this treatment are necessary before anyone should use it.

"A standardized dosage cannot be used; instead, a finely sensed gradation of the drugs according to the patient's individual need. The memory test is the all-important thing. Only in this way can the exact mental state of the mother be ascertained and the dose regulated.

"There is no doubt whatever that, properly given, Twilight Sleep is without danger—is an immense boon to mothers—as proved by our thousands of grateful mothers. The clinic doctors bring their wives and sisters to take the sleep—a valid proof of its efficacy."

A number of American women have taken the Sleep in Freiburg with complete success.

Till the end of the eighteenth century men didn't know enough about anesthetics to demand them when they had their legs sawed off, and doctors in general disapproved. Dr. Lorenz, distinguished surgeon from Vienna, said American specialists could perform the same miracles as he. But the helpless sufferers did not know enough about the possibilities of joint surgery to ask for them. It is not "ethical" to give publicity to these things in lay journals. I find it all but impossible not only to get doctors to discuss Twilight Sleep but to admit mercy to a place ahead of "laissez faire" and its cruel analogue, "Nature'll take care of itself."

One must conclude that Twilight Sleep is merely passing from the sensational stage to the stage of quiet practice, along with radium and the X-ray. Doctors will always differ about it as they differ in their use of other narcotics.

McC. M., Jl. '22.

The Great Revival

Summarized from Current Opinion

Dr. Frank Crane

1. **What the world needs to-day.**
2. **No nationalism in Christ's teachings.**
3. **Forces of hate rampant.**
4. **Narrow patriotism becomes a curse.**
5. **Lord Grey's death-bed message.**

EVERYBODY will admit that the times are out of joint and that something ought to be done. What the world needs to-day is a revival of faith in mankind, of belief in the almighty goodness of the truth, of confidence in the laws of righteousness, of a conviction that all men are actually brothers and that no nation can hope to prosper if its own welfare is gained at the expense of the misery or destruction of another State. We must fall in love with a different sort of thing from the things we love now.

All these things we believe in a mild, theoretical way; but as principles of statecraft they are pooh-poohed by nine-tenths of the statesmen and newspapers with the same superciliousness with which the Ivry stable-hand considers the sermons of the parson.

Spiritual enthusiasm may be breathed into a community by a Saint Francis of Assisi, or by a John Wesley, who had to preach in a graveyard because they would not let him into the Church, or by a rugged backwoodsman like Peter Cartwright, or an ordinary layman like Moody, or an eccentric genius like Sam Jones.

It is such enthusiasms as these men inaugurated that really water

the parched spirits of mankind. And it is time for another revival of a better kind, whose war cry shall be "Humanity."

The materials for such a revival are at hand. There is a vast deal of faith in the world. We have the seed of this idea of world unity in the teachings and example of Jesus Christ.

2. For every other religion, except Christianity was in a way identified with a certain State or race. The novel note in Christ's Gospel was that it should be to all the world.

It is singular that it is so difficult to awaken the people in the Christian Churches to a passion for world unity when that was the very core of its Founder's message. For there was no patriotism in Jesus.

Mankind is incurably religious. The very deepest of all its appetites is for a spiritual ideal. That idea is at hand in Christ's teachings of universal brotherhood. All that is needed is for some magnetic prophet to arise and fire the imagination and conscience of the race with the beauty of human brotherhood. Such a revival should win the cooperation of every Church.

3. This is not sentimental. It is intensely practical. It seems to be about the only thing that can save the world from terrific calamities that are impending. The nations have rapidly fallen back into the old order which was the cause of the War. And that old order will cause another war certainly.

All of the nations are preparing. Germany is nursing its wrath. France is sensitive. Russia is maintaining one of the most gigantic armed forces the world ever saw. Every Balkan State is bristling with

bayonets. Greece is eager to attack Turkey. There is war in Ireland.

Everywhere the forces of isolation, of hate and of division are rampant. Yet a considerable portion of the press of the United States is frankly contemptuous of any effort to make America play its helpful part in the government of the world. The fifty or so nations of the earth stand like defiant roosters on their fifty or so dunghills and crow lustily.

The end of this sort of thing is War — just as soon as the nations have money enough to fight with.

4. The reason why we have no world enthusiasm for humanity is that we do not want it. And nothing can put this want into us, this want that alone can save humanity from the most appalling disaster, nothing but a great revival. And this revival would be simply a going back to the central and most conspicuous teaching of the Founder of Christianity. If there was one thing which Jesus of Nazareth insisted upon, it was that all men are brothers.

The War demonstrated that it is not true that human beings as a rule are selfish and cowardly. Get this idea of universal brotherhood burningly blazoned before the consciences of mankind, and millions of men and women would gladly fling away their lives for so magnificent an end. The world is just as full of martyrs to-day as it ever was. All they need to be shown is something that is worth their martyrdom. One thing alone is worth martyrdom. It is the bringing to pass of that world unity that shall stop war and all preparation for war.

Patriotism is good, but unsubordinated to humanity it can become a curse. The German army that invaded France was intensely patriotic; but that patriotism was not properly subjected to the welfare of humanity.

After the individualism of the Cave man came the tribal feeling, later men formed larger groups as

in feudalism. To-day we have a still larger consciousness in nationalism.

It is the law of life that whatever refuses to keep on growing must die. The next stage in growth after nationalism is humanity. We shall always be good Americans, love our own people best, but we shall do this not in defiance of other nations, but in cordial cooperation with them. There will always be a healthy rivalry between the United States and Great Britain, but it shall be the same sort of rivalry there is between Illinois and Indiana.

5. Not a few newspapers and magazines do not hesitate to publish articles tending to stir up animosity against other nations. The average politician is mostly concerned with getting and keeping office and has no larger vision of the welfare of his country than to use that kind of flap-doodle.

The death-bed message of Lord Grey, Governor-General of Canada, was:

"There is a real way out of all this mess materialism has got men into. It is Christ's way. We've got to give up quarreling. We've got to realize that we are all members of the same family. There's nothing that can help humanity — except love."

It cannot be that a civilization that has produced the music of Tannhaeuser, the Constitution of the United States and the Emancipation Proclamation is devoid of sufficient idealistic stamina to overcome the evil forces that threaten our destruction.

Can we be blind to history, which shows so plainly that the reliance upon force has ruined every nation that has had it.

And is it not strange, above all, that a Christendom that has been capable of the Crusade, of the Reformation and of the Eighteenth-Century revival cannot summon enough enthusiasm to force the politicians of the world out of the darkness of empire and conquest into the light and liberty of federation and humanity! Cur. Op. Jl. '22.

Pre-Revolutionary Russia

A Striking Contrast with America

Excerpts from the Political Science Quarterly

Jerome Davis, Dartmouth College

This article on social conditions in pre-war Russia, makes for a better understanding of the Russian Revolution, to be discussed next month by Doctor Davis.

THE workers and peasants comprised 93 per cent of the population of Russia in 1912, while there were only 7 per cent of the upper, ruling group. A great middle class such as is found in England or our own country was absent. This upper seven per cent were largely of pure Slavic stock; on the other hand, the lower classes comprised a conglomeration of over 100 races speaking different languages or dialects.

The landowners and the nobility were taught that it was beneath their dignity to do menial labor. It was their due to enjoy a life of leisure, or at least a position of comfort in the government employ. The peasant, however, had been compelled to till the soil for generations and his portion was continually dwindling in size. The nobility took little interest in stimulating production and supplying modern equipment, so that agricultural backwardness was the result. Moreover, the peasant felt that he was being cheated of what he produced on the land. For generations the landlord had reaped the benefit. Some day the greedy landlords will be dispossessed, was the constant thought of the peasant.

In industry conditions were hard. In 1900 the average monthly pay of a worker was ten dollars, the average hours of work were twelve a day. Even if the men did go to the factory for the winter, they were likely to drift back to the fields in summer.

To the aristocrats, the priest was an inferior who must obey their wishes. God had ordained them to a superior station in life. The peasants, to the contrary, were enchanted with the mysteries of the church. They paid their tribute to the priests even if it meant starvation at home. They had a superstitious faith that God would provide. Their proverbs indicate this. "God, who gave us teeth, will also give us the bread." A friend of mine in Russia once saw the people trying to stop the spread of fire by placing the ikon, or religious picture, between the conflagration and the next house. Such superstitions provoked the derision of the educated. Thus the masses had quite a different religious heritage from the aristocrats.

In matters of education there was a far greater disparity between the two. In 1912 less than 4 per cent of the population were in school. The terms were only four or five months in the winter. When the war broke out 50 per cent of the soldiers could not sign their names, and nearer 70 per cent could not read. In contrast, the children of the nobility were sent to the best schools or had private tutors. This separated the upper classes all the more from the masses.

This difference was deliberately fostered by the ruling classes. Newspapers and magazines were carefully kept from the peasants. The peasants in one village painfully saved money and purchased a motion picture machine. On the first night the pictures were shown, the Tsar's police confiscated the machine, and exiled the operator to Siberia.

The gentry was also separated from the peasants by a wide divergence in their recreations. The main enjoy-

ment of the latter is their playful conversation, music and the out-of-doors. But the aristocracy had their card, dancing and theatre parties. Tolstoy tells that it was considered good form for every young man to have at least one intrigue with an older married woman; and drinking, gambling and dissipation were all but universal.

Perhaps the most striking of all the influences tending to make for unlikeness were the home conditions. The peasant's hut usually contains but one room and a shed. The one room is kitchen, living-room and bedrooms, besides being used for a calf-pen, pig-sty, lamb or horse-stall in cold weather. Families generally are large ones. The peasant's diet consists largely of rye bread, potatoes, milk products, and vegetables. Disease is prevalent. In America we have one physician to every 800 persons, but in the country districts of Russia there was only one for every 21,000.

Across the gulf of caste the educated classes lived in the best European style, with every comfort. The luxury and magnificence of some of the homes can hardly be realized by those who have not seen them. In famine years, such as 1891 and 1899, the peasants died by the thousand, whereas the aristocracy were living on the fat of the land. Prince Kropotkin told me about one of the serfs on a nearby estate who during a famine period timidly came up to the landlord's door to beg a little bread for his children, only to be taken out and whipped for his impudence.

The aristocrats lived in a world so far removed from that of the peasants that some of them did not even realize that the peasant had feelings, that he really fell in love, or had sympathies. Prince Kropotkin told me of a landlord's wife who was astounded to see a peasant girl break into tears on hearing that a certain soldier had been killed at the front. She could not believe it possible for

the peasant classes to be really in love.

At every point the peasants were hemmed in by government officials who restricted their every movement. The will of the police commissioner in each district was law. He could fine or imprison anyone he chose. The only way to placate an angry official was through bribery. Taxes were extremely heavy, in some cases more than the total income from the land. Yet since the village commune was responsible for the payment of the tax, and the peasant could not leave the village without its consent, he was helplessly under bondage. The least delinquency might result in imprisonment and a heavy flogging. An elaborate system of espionage was used to make still more difficult any resistance by the peasant. Yet, in spite of the activity of the revolutionists, the Tsar's power was too strong to permit an overthrow of the existing order. But in case of war the peasants could be conscripted and plunged into the maelstrom to become cannon fodder over issues about which they knew little and cared less. Thus in the World War Russia mobilized sixteen million men; they were snatched from their homes, perhaps not to return on furlough during three long years of war. Their wage was twenty-five cents a month. They ate from a common dishpan, seven soldiers dipping their spoons into the same bowl. There was no welfare work done for them; they died like flies. These great masses of soldiers were alike, but it took nearly three years of association together at the front for them to realize their strength. The Tsar himself wrecked his own power, which had prevented the revolution in 1905, by placing in the hands of millions of like-minded soldiers machine guns and rifles. It needed only a few sparks from a hungry mob in Petrograd to set off the greatest explosion of the Twentieth Century.

Pol. Sci. Quar. Je. '22.

The Reader's Digest

The Human Machine

Extracts from The World's Work

Floyd W. Parsons

1. When only supermen survive.
2. Efficiency depends on health.
3. Work seldom fatigues one.
4. The most efficient machine.

FOLKS are becoming more practical. Once faith meant believing something; now we know that it means trying something. Although some people still fling aside advice, still many are profiting through giving close attention to the vast array of facts concerning life now available.

The average duration of human life is 51.5 years. If we eliminate easily preventable diseases, this would be sixty years.

If one will but think and figure, the conclusion will be inevitable that we are coming to a time when only supermen will survive. The story of the earth is a tale of the rapid passing out of types. Millions of species of live things which once inhabited the earth are now extinct. They perished that a few super-organisms might survive. Just note that if the population of the United States continues to increase at the present rate of 1 per cent a year, in four centuries more people will be living in this country than now inhabit the world. Something must happen, and it is just as well to guess that it will be a survival of the fittest. And all of this does concern us now, for a few centuries is a comparatively short time in the life of a nation.

2. Efficiency depends on health. Many a business has failed because the brains of a company had to lie for weeks at home on a sickbed. Some maintain that efficiency de-

pends on a man's psychology, but does not psychology depend upon a flow of blood to the brain?

3. Much light is being thrown on the problem of fatigue. Seldom are we fatigued by work. The truth is we are not strenuous enough. Most human boilers carry low pressure steam and we work, study, and play with too little vigor. Work leads to longevity. If a person catches a cold or an infectious disease, it usually happens when he is tired. If we become chilled we get tired, for the blood makes every cell in the body work fast.

Fatigue is caused chiefly by dark, unventilated rooms, infectious disease, poor food, and bacteria in the mouth and tonsils. These things bring on anemia, which means that an individual has only half as many red corpuscles in his blood as he should have, and as a consequence the blood has to circulate twice as fast through the body in order to get the necessary oxygen carried by the red corpuscles to the various tissues where it is used to burn up food we eat. Likewise, the blood carries away waste, and right here is where the shower bath helps. The blood is purified with the result that fatigue is lessened. The modern captain of industry has learned the value of shower baths.

4. Engineers are prone to talk of the efficiency of modern machines. But no machine has ever been constructed that is so efficient as man himself. Where can we find a pump as perfect as the human heart? If the boss treats it right, it stays on the job for more than 600,000 hours, making 4,320 strokes and pumping

(Continued on page 346)

Sailing the World Alone

An extract from *The Mentor*

Ruth Kedzie Wood

ASAILING feat never equalled in the history of navigation was accomplished by Captain Joshua Slocum when, a quarter of a century ago, single-handed, "with not even a dog for a companion," he sailed around the world in his little yacht, "Spray." The Spray was only 36 feet long, her tonnage 12.71.

Captain Slocum came of Nova Scotia stock, and had seafaring ancestors on both sides of his family. When a lad he went to sea as cook on a fishing boat, and finally got to be captain of trading vessels that sailed the Seven Seas.

But, experienced navigator that he was, when he said good-bye, few thought they should see him again. To sail around the world in a tiny sail boat, with only two hands to steer, handle the ropes, cook and keep things shipshape — that was something no man had ever accomplished successfully.

He was frequently recognized on the sea highway, and at ports along his route. His only chronometer was a "tin clock" bought for a dollar. Sometimes the captain of a big liner would call down the longitude, and Slocum would remark the perfect agreement of his clock with their costly instruments. At important stops, the old skipper experienced warm hospitality from officials and magnates.

(Continued from page 345)

15 gallons an hour. We have no telegraphic mechanism equal to our nervous system; no wireless so efficient as the voice and the ear; no cameras as perfect as the human eye; no ventilating plant as wonderful as

Many thrilling things happened on the voyage. Once the Spray barely escaped shipwreck on the sands of Uruguay. Another time it was submerged by a great wave off Cape Horn, where it weathered the worst storm Captain Slocum had ever experienced.

Savages threatened from their canoes, but, aside from his gun, Captain Slocum had a sure defence against invaders. At night, before he went to bed, he used to sprinkle carpet tacks on the deck, and then sleep, serene in mind, knowing that bare-footed marauders would not go many steps across those tacks.

Once the lone captain sailed for 72 days without sighting a port. Whales, birds, and flying fish were the only living things he saw. He sailed among the islands of the South Pacific to Australia, breasted the perils of a coral sea, rounded the Cape of Good Hope, and at last, from a Brazilian port, cleared for home. A month later, July 5, 1898, after three years in foreign seas and cruising 46,000 miles, he tied up at Fairhaven, Massachusetts, birthplace of the Spray.

For ten years Captain Slocum stayed contentedly on land. Then the sea-hunger took him again, and once more he set out in the Spray. But this time no one ever saw him again; from the broad ocean that was his grave there came no word of him.

the nose, lungs, and skin, and no electrical switchboard can compare with the spinal cord. Isn't such a marvelous mechanism worthy of highest respect and the best care?

W. W. Jl. '22.

How to Make the Best of Life

The gist of an article in Pictorial Review

Arnold Bennett

Three roads to good humor pointed out in this article.

1. Imagination in human relations.
2. Keep off the bench.
3. The avoidance of worrying.

YOU will not make the best of life without making the best of your relations with your fellow creatures. To do this two main principles must be observed.

The test of genuine imagination is the power to put yourself fully in the place of another being. By so doing, and not otherwise, you will avoid unnecessary social friction—and here is the first great principle of right human relations. The practice of this gift will change the very flavor of life. Its influence on the other person is magical—he feels at once that he is being understood; but its influence on oneself is almost equally magical. When you understand a person, realize his circumstances, desires, difficulties, you appreciate him, you like him. You like him because you become him. His life is sweetened, and so is yours.

My position is that the regular detailed exercise of the imagination in regard to others should take precedence over all other educational exercises. It should be started too soon rather than too late. Boys themselves have the rudiments of the gift. Nearly any boy will say, "I sha'n't tell father this morning that I've damaged the car—he's not in a good temper. I'll wait till tonight — he may have made a good score at golf." The boy is exercising imagination;

he is putting himself in his father's place.

Sometimes when I see men doing physical jerks, I think that the same amount of time given to the cultivation of the imaginative faculty might have decidedly more important results.

How is the faculty to be cultivated? By privately questioning oneself about the other man. What does he want more than anything else? What is his weak point? What is his strong point? Why is he gloomy today? Why is he radiant? What are his worries? What is his notion of myself? How can I give him pleasure? What are the things that annoy him? How can I flatter him? The faculty will grow just as a muscle will grow; also it will wither just as a muscle will wither, and for the same reasons.

The beneficial nature of the result is beyond argument. It works good all round. It lessens friction; it increases comprehension; it broadens the mind; it is at the bottom of all diplomacy; it achieves your desires more quickly than any other device; it is the highest form of sagacity; it brightens the whole aspect of existence.

2. The second main principle which should dominate human relations is as negative as the first is positive. First, understand your fellow. Second, do not judge him, or at any rate do not judge him adversely. Having understood as far as you can, refrain from moral condemnation. The habit of judging, and especially of judging adversely, is at once the most popular and the most ridiculous of all human habits. It is more ridiculous than vanity, and probably more poisonous than any drug yet invented.

Who am I to judge? Who put us on the bench? Have we heard all the evidence, or the hundredth part of it? Are we not all equally in the dock? There is something tragically comic about the spectacle of one human being judging another. "Judge not, that ye be not judged," is a historic and a magnificent maxim. Yet I would venture to suggest that the purpose of not judging is not to avoid being judged oneself, but to maintain one's own decency. It is indecent to judge another. At the very worst surely you are bound to say that the fellow was "born like that," with certain lamentable instincts and immoral twists, and can't help his turpitudes!

Do you judge yourself? Not usually. The majority of us do not judge ourselves adversely. We have all the material for adverse judgment before us, but we are always the advocate for the defense, and our ingenuity in defense is absolutely prodigious. The consequence is that we are on very good terms with ourselves. If we held the same attitude toward our fellows, we should be on very good-humored terms with the rest of the world: which is the immediate aim.

Abstinence from judgment is a mere habit like other habits, like the habit of judging. Its results are a conspicuous lessening of self-conceit, an increase of charitableness, and the growth of a general pleasantness. Indeed it confirms and strengthens all the excellent consequences of putting yourself in the other man's place. This is the second aid toward good humor.

We are a nation of secret worriers. I maintain that no average honest observer using his eyes can walk along a busy street or journey in a daily train and avoid this general conclusion.

That everybody has troubles is sure, but the average person enjoys an ordered and secure existence. He seldom has as much as he wants; often he has a lot less than he needs;

but he generally has enough to manage with. The means of contentment are his if he knows how to employ them. He might be better off, but he might also be a lot worse off. Misfortunes may come, but they are usually not the misfortunes that in his worrying he has foreseen.

The truth is that most of us live in expectation of some catastrophe that never occurs. Look back into the weird history of your own brain.

It is certain that quite eighty percent of all worrying is perfectly futile. And of course it is worse than futile—it is harmful; it is a canker eating at the roots of happiness. The complexion of the general life of the community would change, faces and voices would brighten, paradise itself would be anticipated, if all perfectly futile, silly and noxious worrying could be abolished.

Reflection, cogitation, planning, preparation for the worse or the worst—these things may and probably will be advisable or necessary in a greater or a smaller degree; but beyond the proper degree they are harmful.

Adopt the wisdom of two plain maxims which are thousands of years old. If you don't want the mind to indulge in one sort of activity, give it something else to do. The mind will not do two things at once. When you are worrying, do not merely try not to worry; give the mind a definite task—positive, not negative. The second is: Unburden yourself to a friend, whatever the disadvantage may be. Total suppression is the worst of all evils in this matter of worrying.

In one way or another of mental gymnastics the habit of worrying can assuredly be either broken or very considerably modified. And when the break or the modification has been accomplished, the result in happiness and zest will astonish the liberated victim. This is the third great aid toward good humor.

Pict. Rev. Jl. '22.

Uncle Sam in Santo Domingo

Excerpts from *The Review of Reviews*

Clifford Albion Tinker

IN the Republic of Haiti, established in 1804, only four of the 28 rulers ever completed the statutory term of office. Brutal assassination, terror-induced suicide, and enforced abdication account for the rest.

Of 360,000 acres of cane fields under production by the French in Haiti in 1791, only 15,000 acres are now cultivated. So, too, the enormous coffee plantations of pre-revolutionary days have gone by the board. At the time of American intervention, the country was bankrupt, with insufficient revenue to pay even the salaries of officials and the interest on foreign debts incurred by the various revolutionary dictators.

Only three or four persons in a hundred could read or write, the courts were debauched, epidemics were rampant. Haiti's 2,000,000 blacks were virtual slaves.

In Santo Domingo farcical elections have produced 53 presidents in 70 years. Only three completed the prescribed term of office. Financially and intellectually, Santo Domingo was in the same plight as its sister republic Haiti. Plain graft was a widely practiced art.

The Cacos, who are called patriotic heroes by simpering Americans, were never more than organized bands of robbers perched at the gates of every town in Haiti, who exacted toll from the poor blacks on their way to market. These same Cacos rubbed the brains of heroic Marines upon their gun barrels, in expectation of better aim in future fights, and the blood of murdered Marines was sprinkled on machetes and guns, to make the weapons more deadly. Even the hearts of butchered Marines were eaten, in order that the Cacos might be filled with the courage of the massacred white.

Before our Marines took control of affairs, one could not walk along the trails without finding a cross erected every hundred yards or so, and hanging thereon a bunch of rotten bananas, or a pair of old shoes, or a little bag of coffee—indicating that some thief had been caught, hacked to death, buried on the spot, and his spoils hung above him as a warning to others. The courts afforded no justice, only exploitation.

Foreign governments, with loans bearing interest as high as 18 per cent, began to press Haiti for a change in methods of finance. Finally, Germany made overtures in 1912 for German control of Haitian customs, and for preferred port rights. This was a direct challenge to the Monroe Doctrine. Accordingly, our Government sought methods of cooperating with the Haitian Government in readjustment of its finances, protection against foreign attack, and suppression of insurrection. The proposals were accepted by Haiti with minor changes.

Before a complete agreement could be ratified, the whole matter was upset by another revolution. Our hands were forced by the landing of French Marines at Cape Haitien, which was threatened by a revolutionary army. This action brought up the Monroe Doctrine. Three warships were ordered to Cape Haitien. The Haitian President ordered the execution of 160 prisoners and members of prominent families. The officer who carried out the orders, as well as the President himself, were later hacked to pieces.

The English and French consuls requested aid and American Marines were landed. On August 16, 1915, our State Department requested the Navy to take charge of all custom-

houses in Haiti; to expend customs collected for the support of the government, for the relief of the half-starved inhabitants, for public works, and for the establishment of a gendarmerie.

On September 16, 1915, a treaty was made by both countries, in which the United States promises "to aid the Haitian Government in the efficient development of its agricultural, mineral, and commercial resources, and in the establishment of the finances on a solid basis, and to lend its aid, if necessary, for the maintenance of a Government adequate for the protection of life, property, and industrial liberty."

Without the Marines and the gendarmerie the government of Haiti would not last a single day. The Haitians admit it. They have no confidence in their government, their courts, their leaders. Some of the governmental officials and wealthy merchants, no doubt, find reasons why they should take up the reins. When one is sick, a doctor is wanted; when one is well, the doctor is forgotten. But the blacks have no desire that the Americans leave. It will require the presence of our forces in Haiti until another generation has come to maturity, a generation accustomed to the self-discipline of paternal government which functions for all rather than the few.

How it has been possible for a small force of 1500 Marines and 2500 gendarmerie to disband and disarm 30,000 Cacos is one of the wonders of military history. The casualties, over seven years, have been about 1750. It is almost a miracle.

The Marine Corps has restored law and order throughout the country. Where, before their arrival, Haitians themselves could not traverse the country except under military escort or heavily armed, it is now possible for anyone to go anywhere about Haiti unarmed, and this for the first time in 118 years.

Second in importance has been the organization of the national gendarmerie for police duty in the cities and

towns. Another great factor to our credit is the honest handling of revenues. Many much-needed highways have been built.

Epidemics have already been eliminated, as a result of the sanitary program.

Several important measures still remain. Honesty must be injected into the grafting judiciary. Adequate schools must be provided.

The greatest mistake we have made in Haiti is the lack of a definite policy by the State Department, together with a silly secrecy which has caused the spreading of insidious propaganda, without contradiction, which has been hurtful to our regime in Haiti.

In general, the problems in the occupation of Santo Domingo are similar to those in connection with Haiti. In Santo Domingo, however, our forces have carried out a program of public works including the construction of roads, docks, custom-houses, schools, and the establishment of national finances on a sound basis.

The immediate cause of our occupancy of Santo Domingo in 1916 was the violation by that country of its treaty with the United States, which provides: "Until the Dominican Republic has paid the whole amount of the bonds of the debt its public debt shall not be increased except by previous agreement between the Dominican Government and United States." But the real reason for our intervention is the Monroe Doctrine, just as in the case of Haiti.

The Military Government has set the country an unassailable example of good government, free from graft, and administration above reproach. The debt was reduced from \$15,000,000 to about \$4,000,000.

Upon the conclusion of the present program of public works, and when an adequate gendarmerie has been trained, the United States has given assurance of the withdrawal of its military forces—subject to the election of a properly constituted Dominican Government.

Rev. Revs. Jl. '22.

Advent of the American Air Liner

The Gist of an Article in Current History, published by the New York Times

Lieut. Col. de F. Chandler, U. S. A., Retired

1. Airships used since 1884.
2. All past objections now overcome.
3. A new step in human achievement.
4. Germany's remarkable pre-war record.
5. Our unique position for airship development.

AERIAL navigation has been developed along two different lines, the airplane and the airship—representing respectively the heavier-than-air and the lighter-than-air types of aircraft. The airship requires some light gas for sustention.

The first public demonstration of practicable airplane flight was made in 1907, by Orville Wright. A crude French airship made flight in 1884 after which various improved types were produced. In 1900 a more serious development was inaugurated in Germany by Count Zeppelin, who constructed the first "rigid" airship—the shape of which is maintained by a light metal framework, with gas containers inside. Several of the early experimental Zeppelins, as they were called, were wrecked on account of structural weakness. That fate might have been expected, as no airship engineering data existed. The Zeppelin Company built more than 120 airships of gradually increasing capacity and efficiency.

To German engineers the credit must be given for the rigid airship development, which has reached a very satisfactory state of efficiency and reliability.

The Reader's Digest

2. There are two principal objections which have heretofore been raised to employing large rigid airships for commercial purposes: the danger from the highly inflammable hydrogen gas and the considerable expense for several hundred men needed to manoeuvre an airship on the ground into and out of its terminal hangars. These well-grounded objections are doubtless the reason why large airships did not begin to operate regularly over many world routes long ago. Very recently both of these serious handicaps have been overcome. British engineers have developed a mooring tower to which airships can be attached and released by only six men. The airship comes to the ground only infrequently for general refitting. Such mooring to a tower and releasing has been accomplished every day for several months, as a test, during winter months when winds reached gale force. Passengers are taken to a moored airship by an elevator inside the tower.

A non-inflammable gas, helium, has been extracted from natural gas in the United States. Thus, the pre-war cost of \$2,000 per cubic foot of helium has been reduced to only 8 cents per cubic foot, with the prospect of further reduction in the near future.

3. Therefore, no engineering difficulty remains to be overcome in order to secure efficient, safe and reliable commercial airship transportation at reasonable operating cost. There is needed only organization effort, which is now being supplied. The General Air Service, Inc., will, before the end of 1923, make available passenger airship lines for the present generation to travel more pleasantly and rapidly for long distances than ever in the past. It will be literally

"riding on air," without dust, smoke, cinders or jolts.

Many of the 55 men back of the enterprise are internationally known, the remainder are known nationally. The combination of financial support by representative business men of our country and the most efficient American and German engineers will insure success. We are on the threshold of an important step in human achievement. Mr. Marshall Field, one of the organizers of the Company, has stated that every business man in the United States should feel obligated, from patriotic motives alone, to support this worthy enterprise, which has limitless future possibilities, both for commerce and for national defense.

Although the airship makes a far better showing compared with surface transportation when the distances are great, as between New York and Europe or San Francisco, the intention is to make the first route a practical demonstration between New York and Chicago, only 750 miles by air. The company is not the result of a sudden enthusiasm. It was determined upon after a most careful investigation during the past two years.

The first airship should make the New York-Chicago trip in ten hours' time. About 100 passengers will be transmitted at night in berths similar to those on steamships. The airship will have a promenade deck and cabins with observation windows. About 30 tons of mail, express or other cargo may be carried.

"What about airplanes?" the reader may ask. For commercial service they will be limited to non-stop flights of perhaps 500 miles or less. The

domain of the big airship will be the transportation of many tons of passengers and cargo for long distances.

4. For several years previous to 1914 the Zeppelin Company operated four airships in Germany. About 40,000 passengers were carried without a single casualty to any passenger, which seems quite remarkable, considering the use of hydrogen and the necessity of coming in contact with the ground at terminals.

The airship has passed from the experimental to the reliable commercial stage. Coast lines or mountain ranges no longer are barriers, requiring a change in transport methods. Denver is as likely as any seacoast city to have direct airship communication with Europe, South America and Asia.

From the viewpoint of national defense the several tons of cargo which can now be carried even by a small rigid airship could easily be replaced in time of war by munitions or explosives. The Germans successfully bombed England during the World War, until incendiary bullets from machine guns destroyed these Leviathans of the air. Helium will save American airships from such a terrible fate. The United States has an ample supply of this gas which has not been found in other countries except in small quantities.
Cur. Hist., Je., '22.

Lieut. Col. Chandler was one of the pioneer balloon pilots in the United States. He organized and served as chief of the army balloon service. Since his retirement 17 months ago, he has been assisting in the organization of the General Air Service.

"Allow me to say that I have never found any publication that has given me such satisfaction as *The Readers' Digest*. Most sincerely and with a real enthusiasm I commend it to my friends."

Ohio.

H. G. Wells Picks Out the Six Greatest Men in History

Abstracted from The American Magazine

Bruce Barton

1. A doctrine that changed human thought.
2. A man who taught self-forgetfulness 500 B. C.
3. A great searcher after facts.
4. A military monarch content with one victory.
5. A scientist with a keen imagination.
6. A man who best typifies American spirit.

NOW that you've taken a good look at all the folks who have played this game of life, which is the greatest of all? Which one, in character and influence, has left the most permanent impression on the world?"

"You probably expect me to answer, Jesus of Nazareth," Mr. Wells said without hesitation. "There can be no other answer; he is easily the dominant figure in history. I am speaking of him, of course, as a man, for I conceive that the historian must treat him as a man, just as the painter must paint him as a man. We do not know as much about him as we would like to know; but the four Gospels, though sometimes contradictory, agree in giving us a picture of a very definite personality; they carry a conviction of reality. To assume that he never lived, that the accounts of his life are inventions, is more difficult and raises more problems for the historian than to accept the essential elements of the Gospel stories as fact.

"Of course, you and I live in coun-

tries where, to millions of persons, Jesus is more than a man. But the historian must disregard that fact. He must adhere to the evidence that would pass unchallenged if his book were to be read in every nation under the sun. Now, it is interesting and significant—isn't it?—that a historian, without any theological bias whatever, should find that he simply cannot portray the progress of humanity honestly without giving a foremost place to a penniless teacher from Nazareth. The old Roman historians ignored Jesus entirely; he left no impress on the historical records of his time. Yet, more than 1900 years later, a historian like myself, who does not even call himself a Christian, finds the picture centering irresistibly around the life and character of this simple, lovable man.

"We sense the magnetism that induced men who had seen him only once to leave their business and follow him. He filled them with love and courage. He spoke with a knowledge and authority that baffled the wise. But other teachers have done all this. These talents alone would not have given him the permanent place of power which he occupies; that place is his by virtue of the new and simple and profound doctrine which he brought—the universal, loving Fatherhood of God and the coming of the Kingdom of Heaven.

"It is one of the most revolutionary doctrines that has ever stirred and changed human thought. No age has even partially understood its tremendous challenge to the established institutions of mankind. But

the world began to be a different world from the day that doctrine was preached, and every step toward wider understanding and tolerance and good will is a step in the direction of universal brotherhood, which he proclaimed.

"The historian's test of greatness is not 'What did he accumulate for himself?' nor 'What did he build up to tumble down at his death?' It is 'Was the world different because he lived?' 'Did he start men to thinking along fresh lines with a vigor that persisted after him?' By this test Jesus stands first.

2. "As with Jesus, so with Buddha: You see clearly a man, simple, devout, lonely, battling for light — a vivid human personality, not a myth. He, too, brought a message universal in its character. Many of our best modern ideas are in closest harmony with it. All the miseries and discontents of life are due to selfishness, he taught. Selfishness takes three forms—one, the desire to satisfy the senses, sensuousness; another, the craving for immortality; and the third is the desire for prosperity, worldliness. A man must no longer be living for himself before he can be serene. Buddha in different language called men to self-forgetfulness five hundred years before Christ.

3. "Next, I would write the name of a wise old Greek, Aristotle. He began a great new thing in the world — the classifying and analyzing of information. He was the tutor of Alexander the Great, whose support made it possible for Aristotle to carry on his studies on a scale never before attempted. At one time he had a thousand men, scattered throughout Asia and Greece, collecting material for his natural history. Political as well as natural science began with him. His students made an analysis of 158 political constitutions. Aristotle's insistence on facts and their rigid analysis, the determination to look the truth in the face, was a big step in human progress. He was the founder of the scientific method — the forerunner of the achievements of science.

4. "One great monarch deserves to be on our list. He ruled a vast empire before Caesar's time, and he is the only military monarch on record who abandoned warfare after victory. After a successful war — his one and only war — he turned to the happiness of his people. He organized the digging of wells and the planting of trees for shade; he supervised charitable works; he provided for the education of women. For 28 years he worked unselfishly for the real needs of men. Among all the thousands of kings and emperors, Asoka shines almost alone, a star. More living men cherish his memory today than have ever heard of Charlemagne.

5. "One Englishman deserves a place, it seems to me — Roger Bacon. He voiced a passionate insistence upon the need for experiment and of collecting knowledge. He predicted more than six hundred years ago, the advent of ships and trains that would be mechanically propelled; he also prophesied flying machines. Thus he, too, set men to thinking along new, fresh lines, and left an influence that has lived for the benefit of all generations.

6. "Lincoln, better than any other, seems to me to embody the essential characteristics of America. He stands for your equality of opportunity, for the right and the chance of the child of the humblest home to reach the highest place. His simplicity, his humor, his patience, his deep-abiding optimism, based on the conviction that right will prevail — all these seem to typify the best that you have to give.

"The kings and emperors only took; these six simple, very human men have achieved lasting fame because they gave, and wrought permanent changes in the thought and lives of many millions after them.

"Our list proves that he who would be greatest must win his place and hold it by rendering the best and largest service. That is success."

Am. M. Jl. '22.

Behind Prison Walls

The gist of an article in *The Century Magazine*

Eugene V. Debs

"A human document in the best sense of that hackneyed term."

1. Man's inhumanity to man.
2. Vast power in human kindness.
3. Prisons-tools of politicians.
4. A remarkable demonstration.
5. How to humanize prisons.

I HAD my own views in regard to the War, and I knew that an expression of them would invite a prison sentence. It was not because I yearned for imprisonment that I took the position that human beings had a nobler purpose in life than slaughtering one another, but simply because I could take no other, realizing fully that the choice led through prison gates. At the trial, I permitted no defense to be made, and I addressed the jury not as a matter of defense of the speech that had resulted in my arrest, but in an attempt to amplify it. I was entirely prepared to receive the sentence of ten years pronounced by the judge.

A prison is the one place, above all others, where one comprehends the measureless extent of man's inhumanity to man. I abominate the prison as it exists today as the most loathsome and debasing of human institutions. Most prisons are physically as well as morally unclean. All of them are governed by rules and maintained under conditions which fit them as breeding places for the iniquities which they are supposed to stamp out.

2. When I entered the Atlanta Prison on June 14, 1919, it was on a common footing with all the rest of the prisoners. I would accept no

privileges that were denied to others. I at once made up my mind that it would be my constant endeavor to serve these fellow-prisoners in every way possible.

I soon found that my attitude toward the convicts was reciprocated by them in ways that will always remain in my memory in tender testimony of the human fellowship that can blossom even in a prison if nourished by kindness of heart. From these simple souls I learned something about unselfishness and thoughtfulness — qualities not too common in the outer world.

There is vast power in human kindness. The vast majority of the prisoners were poor and uneducated men who never had a chance to cultivate the higher arts; yet every one of those convicts without a single exception responded in kindness to the touch of kindness. And I made it my special duty to seek out those who were regarded as the worst specimens.

The prison, above all others, should be the most humane of institutions. A great majority of the inmates are there because of results of poverty. Their misfortune in life is penalized, and they are branded as convicts for the rest of their lives. Most of the victims of prison injustice are without friends of influence to intercede in their behalf, and society has no concern of them whatsoever.

3. The average prison is in the control of politicians who know and care little about what takes place behind prison walls. Prison officials are placed in responsible positions to reward them for their political services and not with reference to either their character or qualifications. Yet,

they should be among the most humane of men.

The clubs and guns in the hands of guards present a picture well calculated to reveal the true character of the prison as a humanizing and redeeming institution.

As a matter of fact, my intimate contact with thousands of the inmates convinced me beyond all question that they are in all essential respects the same as the average run of people in the outer world. I was unable to discover any criminal type. The number of moral and mental defectives in prison is not greater than may be found outside of prison walls.

In the matter of convict labor the State virtually sells its outcast citizens into abject slavery to thieving contractors, the pals of politicians who control the prison.

I have been four times the candidate for President of the United States of the party representing the class toiling in penury from whose ranks are recruited generally the victims of penal misrule. I had an understanding of the "lower class." The question was frequently asked by what magic I won the affection and devotion of my fellow-prisoners. The answer is a simple one. I recognized in each of them my brother, and treated him accordingly. No one who condescends to serve these prisoners can exercise any influence over them. They hunger for sympathy, but it must be genuine, human.

I had no church affiliation, and rarely attended devotional exercises at the chapel. Devotional offerings in the name of the merciful Jesus, who loved the poor and freely forgave their sins, on an altar presided over by grim-visaged guards with clubs in their clutches ready to fell the worshipers, was not compatible with my sense of religious worship.

It is strange, yet true, that prison rules forbid inmates being kind and helpful to one another, and, on the contrary, encourage their spying upon, and hating one another, so that all may the more readily be kept in subjection. In the prison hospital

an inmate may be dying, but the rules forbid him being visited by his fellow prisoners. This is one of the rules I violated with impunity. As a matter of fact, nearly every prison rule is violated by every long-time convict. If he would remain a human being, he must of necessity break the rules in order to live.

4. The scene that occurred upon my release, when 2300 prison victims spontaneously burst their bonds, as it were, rushed to the fore of the prison on all three of its floors, and crowded all the barred window spaces with their eager faces, cheering while the tears trickled down their cheeks —this scene can never be forgotten by those who witnessed that unparalleled demonstration. The officials stood mute in their bewilderment.

The only point I make in this connection is that if the prison were conducted with the understanding that we convicts had for one another, the whole penal system would become in the true sense a boon to society as a reformatory institution.

5. First of all, to humanize the prison, it should be taken out of the hands of the politicians and placed under the direction of a board of humane men with vision and understanding. This board should have absolute control, including the power of pardon, parole, and commutation.

The contract system should be abolished, and inmates paid at the prevailing rate of wages, so that when released the convict will not have to face a hostile world.

Not a gun or a club should be in evidence.

The prisoners themselves, at least seventy-five per cent of whom are dependable, should be organized upon the basis of self-government and have charge of the prison, select their own subordinate officers, their own guards, their shop foremen; and establish their own rules. Then there would be better discipline, and better results in every way, at a greatly reduced expense to the community.

Centy, M. Jl. '22.

Down With the Prisons

Summarized from Hearst's International

Bernard Shaw

(Concluded from June issue)

IF a crime were not punished at all, the world would not come to an end any more than it does now that disease is not punished at all. The distinction we make is that the consequences of crime, if unpunished, are pleasant, whereas the consequences of catching a chill are its own punishment; but this will not bear examination. A bad conscience is quite as uncomfortable as a bad cold; and though there are people so hardly constituted in this respect that they can behave very selfishly without turning a hair, so are there people of such hardy physical constitution that they can abuse their bodies with impunity to an extent that would be fatal to ordinary persons. Anyhow, it is not proposed that abnormal subjects should be unrestrained.

Punishment is not a simple idea; it is a very complex one. Far from being merely some injury that an innocent person inflicts on a guilty one, and that the guilty one evades by every means in his power, it is a balancing of accounts with the soul. People who feel guilty are apt to inflict it on themselves if nobody will take the job off their hands. Confessions, though less common than they would be if the penalties were not so soul-destroying, are received without surprise.

From the criminal's point of view punishment is expiation; and their bitterest complaints of injustice refer, not to their sentences, but to the dishonesty with which society, having exacted the price of the crime, still treats the criminal as a defaulter. Even so sophisticated a man of the world as Oscar Wilde claimed that by his two years' imprisonment he had settled accounts with the world and

was entitled to begin again with a clean slate. But the world persisted in ostracizing him as if it had not punished him at all.

This was inevitable; but it was dishonest. If we are absurd enough to engage in a retributive trade in crime, we should at least trade fairly and give clean receipts when we are paid. If we did, we should soon find that the trade is impracticable and ridiculous; for neither party can deliver the goods.

I am more merciless than the criminal law, because I would destroy the evildoer's delusion that there can be any forgiveness of sin. What is done can not be undone; and the man who steals must remain a thief until he becomes another man, no matter what reparation or expiation he may make or suffer. A punishment system means a pardon system; the two go together inseparably. Once admit that if I do something wicked to you we are quits when you do something equally wicked to me, and you are bound to admit also that two blacks make a white. Our criminal system is an organized attempt to produce white by two blacks. Common sense should doggedly refuse to believe that evil can be abolished by duplicating it. But common sense is not so logical; and so we get the present grotesque spectacle of a judge committing thousands of horrible crimes in order that thousands of criminals may feel that they have balanced their moral accounts.

It is a game at which there is plenty of cheating. The prisoner pleads Not Guilty, and tries his best to get off, or to have as light a sentence as possible. The commercial brigand, fining himself for his plunderings by subscrib-

ing to charities, never subscribes as much as he stole.

But through all the folly and absurdity of the business, and the dense mental confusion caused by the fact that it is never frankly faced and clearly stated, there shines the fact that conscience is part of the equipment of the normal man, and that it never fails in its work. It is retributive because it makes him uncomfortable; it is deterrent because detection and retribution are absolutely certain; and it is reformative because reformation is the only way of escape. That is to say, it does to perfection by divine methods what the prisons are trying to do by diabolical methods without hope or even possibility of success.

The effect of revenge, or retribution from without, is instantly to destroy the conscience of the aggressor. If I stand on the corn of a man in the street, and he winces or cries out, I am all remorse, and overwhelm him with heartfelt apologies. But if he sets about me with his fists, the first blow he lands changes my mind completely; and I bend all my energies on doing intentionally to his nose and jaw what I did unintentionally to his toes. Vengeance is mine, saith the Lord; and that means that it is not the Lord Chief Justice's. A violent punishing, such as flogging, carries no sense of expiation with it; whilst its effect lasts, which is fortunately not very long, its victim is in a savage fury in which he would burn down the jail and roast the wardens and governor and the justices alive in it with intense satisfaction, if he could.

Imprisonment, on the other hand, gives the conscience a false satisfaction. The criminal feels that he is working off his crime, though he is

doing it involuntarily, and would escape at any moment if he could.

When we realize that we have no right to punish anybody, the problem of disposing of impossible people will put itself on its proper footing. We shall drop our moral airs; but unless we rule out killing absolutely, persons who give more trouble than they are worth will run the risk of being apologetically, sympathetically, painlessly, but effectually returned to the dust from which they sprung.

In all cases where detention and restraint are called for, the criminal's right to contact with all the spiritual influences of his day should be respected. Conversation, access to books and pictures and music, unfettered scientific, philosophic and religious activity, change of scene and occupation, the free formation of friendships and acquaintances, marriage and parentage; in short, all the normal methods of creation and recreation must be available for criminals as for other persons, partly because deprivation of these things is severely punitive, and partly because it is destructive to the victim, and produces what we call the criminal type, making a cure impossible.

Any specific liberty which the criminal's specific defects lead him to abuse will, no doubt, be taken from him, but his right to live must be accepted in the fullest sense, and not, as at present, as merely a right to breathe and circulate his blood. In short, a criminal must be treated, not as a man who has forfeited all normal rights and liberties by the breaking of a single law, but as one who, through some specific weakness or weaknesses, is incapable of exercising some specific liberty or liberties.

Hearst Int., My., '22.

Modern Miracles of Fishes

Condensed from *Scientific American*

R. P. Crawford

1. Do fish sleep, think, talk?
2. A remarkable protective device.
3. Fish that climb trees, and fly.
4. Strange methods of reproduction.
5. Other very curious fishes.

IT now seems certain that fishes do sleep now and then, even if they can't close their eyes. The fish in a dark aquarium were found to have assumed unusual positions and when the light was suddenly turned up they became livelier. Many fishes in an aquarium are to be seen leaning against a wall or a rock, and there is no question that they are taking a rest. When apparently asleep fishes take on a darker color than when awake.

Fishes have some mental power, for every fisherman knows how difficult it is to catch a fish which has once been hooked and then has gotten away.

It will be surprising to most persons that fishes make sounds, but a number of them are very noisy. Nearly all fish make some kind of noise. One variety called grunts, grunts. The drum fish, drum, the sea ravens, growl like puppies over a bone, while the puffers produce certain sounds like the grinding of the teeth. The captain of a boat anchored on the Lower Hudson one night reported that the weak-fish croaking underneath the boat were making enough noise to keep a light sleeper awake. Perhaps the fish were complaining about the motor boats keeping them awake.

2. The puffers, which are popular fishes in New York Bay, can claim another point of resemblance to the great human family. They can swell up. When a puffer sees a belligerent

fish coming hot foot after him, he simply begins taking in water or air, and swells up to nearly three times his usual size. He creates such a big impression that the other fish undoubtedly begins to wonder if he would make such a dainty tidbit after all. The puffer is a good bluffer.

3. Perhaps the most wonderful sort of fishes are those that can leave the water and even climb trees. The climbing perch is such a fish, and it is often on exhibition at the New York Aquarium. It makes good progress on land, and on special occasions will ascend the trunks of trees a distance of several feet. The fish has learned to use its pectoral fins to keep it from keeling over to one side and uses the fins and spines on the gill covers to pull itself along.

The flying fishes of the South Seas have large enough fins to sustain them on flights up to a quarter of a mile.

Many fishes can at will change color. A grouper fish may at one moment be pale and show few markings. Then he may suddenly reveal a series of dark bands striping his body. A red coney may turn pale, the lower half of its body becoming almost white. Tropical fish, especially, have this power of changing color, and during the mating season assume daring colorations. These color changes are brought about by the contraction and expansion of color cells, which lie in deep layers of skin.

About 250 varieties of fishes are found in the New York Aquarium, the largest in the world. There are many fishes that live only a short time and others that are perfectly satisfied with their surroundings. A striped bass was perfectly content to live in the aquarium for 20 years! A garpike lived for 18 years and a Pacific green

turtle the same length of time. But a big-eyed herring lived only a week.

Seals always attract attention, but few people know how they are trained. It is fairly easy. If they are being taught to play ball, however, the ball must be tossed to them until they accidentally do what is wanted and then they are rewarded with a piece of fish. The seal begins to see that if he does the same thing every time he is going to get a piece of fish, and so it becomes a matter of habit.

But the biggest miracle of all is that performed by the starfish. While most fishes have power to regenerate their fins if they are not entirely torn off, half of this fish can be destroyed and the other half will grow again. In fact, cases have been recorded where an entirely new starfish grew from only the central group of cells. *Sci. Am., My., '22.*

4. The sea catfish has a most astonishing method of caring for the eggs laid by his mate, and for the young after they are hatched. He scoops up the eggs into his mouth, and for a period of 70 days carries them there. After the young fish have come into being, the father's mouth is their nest. If danger threatens, the parent opens wide his mouth, and takes the young ones in.

The guppy, a small South American fish not more than an inch or two long, brings forth its young alive, fully formed, just as mammals do.

There is another small South American fish the female of which lays her eggs on the bank of a stream or among the vegetation just above the water line. For two days after they are laid, the male fish floats a short

distance off and continuously, at short intervals, wets the eggs by squirting water on them from his mouth. If the eggs were not kept wet, they would not hatch.

5. The moray, like many other fish, is likely to be infested with parasites, some of which live in its mouth, probably causing it more or less discomfort. How does the moray get rid of them? He opens his great jaws and into his mouth swims the beautiful little butterfly fish to feast upon the parasites! And this friendly service the moray requires by never molesting the butterfly fish.

The angler fish has a long plume projecting from the middle of his skull. Smaller fish think it is food for them. But when they try to eat it, he lowers the plume—and the fishes follow. Slowly he continues to lower it, until it lures the fish to a point right in front of his mouth, whereupon he gobbles them up.

The "archer fish," with deadly force, squirts a stream of water from its mouth for a distance of from 12 to 40 inches, and in this way kills all kinds of small insects.

The sharp sucker has on top of his head a "suction disk," which looks like our rubber heels. By this means, the shark sucker, which is about 20 inches long, attaches itself to a big shark, or to a porpoise, or a passing ship, and thus gets his rapid transportation free.

The doctor fish and the surgeon fish each has a lancelike weapon near the tail. When not in use, the lance is folded into a recess of the body; but when in danger the fish can throw out the lance and inflict very serious injuries with the weapon, either upon hostile fish, or upon fishermen. *Am. M., Jl., '22.*

"I have received two numbers of *The Reader's Digest*—find them of very great value—alone worth the full price of the years' subscription."

Ohio.

The Biologist to the Statesman

Condensed from The Century Magazine

Albert Edward Wiggam

1. Leaders decreasing, weaklings increasing.
2. Heredity, not environment, makes men.
3. Race deteriorates through charity coddling.
4. Medicine, etc., weakens human breed.
5. The lesson of plant and animal improvement.

SIR: You control life on a vaster scale than any other human being. You are in a very real sense the arbiter of the destiny of the race. I regret to say, however, that the vast science of life has had a singularly slight influence upon your policy and action.

God wrote ten commandments as a true chart of statesmanship. He later added two supplements, the golden rule and the Sermon on the Mount. You have failed conspicuously to put these ancient principles into practice. God has in this day given men the microscope, telescope, spectroscope, and chemist's test-tube to enable them to make their own revelations of these principles of statesmanship and life. Science has at last given to man a true technic of righteousness. The warnings of this new dispensation should make you tremble and pray, also, fill you with the militant faith of a new evangel.

The first warning of biology to statesmanship is that mankind is going backward, that civilization as you administer it is self-destructive; that the brain of man is not growing; that microbic diseases are probably lessening, but man's incapacity to resist them is apparently increasing; that

functional diseases—"heart disease," "Bright's disease," diabetes, cancer, diseases of the arteries, are increasing; that weaklings, wastrels, paupers and imbeciles are increasing; that leadership (great men and first class workmen) is decreasing.

The army mental tests have shown that we have roughly 45 million people with no sense—mentalities of twelve-year-old children. Then there are 25 millions with a little sense; and next, 25 millions with fair sense. Lastly, there are about four millions who have a great deal of sense. You have never arranged that these four millions with brains should help you to govern the country. That is your first duty.

No nation was ever overthrown by its imbeciles. Nature weeds them out. But you defy nature with your civilization. Evolution is a bloody business, but civilization tries to make it a pink tea. Barbarism, with its natural selection, is the only method by which man has ever organically progressed. Unless you call science to your aid and make the artificial selection that we call civilization as efficient as the rude methods of nature, you bungle the whole task. You are doing this on an immense scale.

Your four millions are decreasing while your ninety millions are increasing. Nations have often perished because of their differential birth-rate. A difference in the birth-force of one section over another of one-tenth baby per family will soon alter the whole destiny of a people. And you have established a difference of a whole baby and a half between your four millions and your ninety millions.

Moreover, in dealing with your millions, you have sentimentally believed that all men are born equal, and, second, that God will raise up leaders

for the people. Well, all men are born unequal, and leaders come not by prayer, but by germ cells. You have been trying to equalize men; you have failed beyond all calculation to equalize opportunity. Various economic, social and educational forces have resulted that are rapidly selecting out the priceless germ-cells of your four million superiors from the national blood stream. And once your four millions are lost, nothing is left but the stern, but effective discipline of barbarism until nature can produce them again.

2. The second warning is that heredity, and not environment, is the maker of men; that it is the man who makes his environment; that the differences among men are due to differences in the germ-cells; that it is not the slums that make slum-people, but slum-people that make the slums; that social classes, which you seek to abolish, are ordained by nature; that if you want artists, philosophers, skilled workmen, and great statesmen, nature must have a chance to breed them.

You believe you can make a silk purse from a sow's ear, and get blood out of turnips, find Lincolns in every log cabin, and get genius out of fools. Science knows of the inborn differences in men. A government built upon scientific inequality will "rescue the perishing" with a new and unfailing, because enlightened, mercy.

3. The third warning of biology is that your noble-hearted, but soft-headed schemes for ameliorating the conditions of life have failed, and are, in fact, hastening its deterioration.

Nature has progressed by letting the devil take the hindmost. But your method is to increase the number of hindmost. You fondly believe that you can speed up evolution with cakes and cream for the unfit.

The golden rule, as you falsely conceive it, if applied, would wreck the race that tried it. I see the results of your golden rule filling jails, reformatories, rescue homes, and asylums—mute monuments, one and all, to your belated efforts to dam the swelling tide of degeneracy that your

golden rule has largely created. The meek and lowly already absorb nearly one-half the time, energy and money of your civilization. They are mostly the grandchildren of the same meek and lowly your grandfathers took care of, only they are far more numerous, while you are relatively less numerous. Brute nature slays its thousands, but your charity in the end will slay its tens of thousands, unless it becomes imbued with a new biological conscience.

The fourth warning is that medicine, hygiene, sanitation, and your efforts to call soundness out of the vacuum of nowhere, instead of upbuilding by selection the boundless health, energy, and sanity that are already in the stream of human protoplasm, are weakening the human breed.

If you apply these panaceas and do nothing else, you will wreck the very race you have saved. A race that would save its life must lose its unfit instead of coddling them, as you do, for reproduction. Vice and disease purify the race because they kill the weak and vicious. They leave the strong and virtuous to hand the torch of heredity to men unborn.

The fifth warning is that morals, education, and religion will not directly improve the inborn righteousness or educability of the human breed. This is a dark saying to you. Yet you have spent millions in improving your plants and animals by the only method by which they can be improved—selection.

Parents can eat sour grapes for a thousand years and never affect the teeth of the children. Cultivating your morals will never directly cause your children to be born more virtuous. Stupidity begets stupidity, and intelligence begets brains; but a thousand years of improving the parents will never "improve" the children. In short, "Wooden legs are not inherited, but wooden heads are."

The only escape, as Mr. Wiggam sees it, lies in following six commandments that have emerged from the laboratory. In September issue. Centy. M., Mar. '22.

What Happens to Pioneers

Excerpts from Harper's Magazine

Arthur Ruhl

"We find life worth while here, in spite of what is said in 'Main Street.' Everyone is needed, and every man can see what he does, and feel that he, personally, counts."

I WAS in Coeur d'Alene in 1909 when numbers were drawn for homesteads in the Coeur d'Alene Reservation, in northern Idaho. There were several hundred thousand applicants who spent, it was said, three million dollars in railroad fares alone. One breathed romance. The man who brushed your elbow in the crowd, the girl whose suit case you carried from the train might be saying good-morning twelve months from now across the boundary of your adjoining claims. And the rolling, pine-clothed hills of the virginal reservation itself poured constantly into the imaginations of those who looked on them their seemingly inexhaustible store of hope, opportunity, release.

Comparatively few had any real notion of what it meant to get down face to face with the raw land and fight it into farms. And as I rode back to Spokane, envying these homesteaders for what, after all, was a chance at a great adventure harder and harder to experience in these days, I decided that I would come back later and see what had happened to these pioneers.

So in 1921 I arrived in Plummer—in the center of the reservation. The town site and the country all about had been virgin forest at the time of the drawing, and even now from a

score of clearings rose the lazy smoke of stump fires.

McFadden, a young lawyer, told me that the first school had been in a boarded-up dance pavilion. They had built a regular schoolhouse, and now they had the new brick building—an "accredited" high school from which pupils could go to the university.

He, himself, had come from Iowa after studying law at Northwestern. He had taken a claim, built a shack, and proved up, but like most homesteaders not farmers of experience, drifted back to his profession. The great thing about life in such a place was that everybody was wanted and needed. They all knew one another and were all working for the town—you had to, when you started with nothing in a howling wilderness—and the chances were that a man would get more kinds of real experience here than he would in a large city.

"Take bonding a town, to build a school or something for instance. We had to bond ourselves, and I had to do it, and naturally I learned how."

They were just regular Americans of about the same sort, who had built their homes from the ground up, and naturally, people who were interested in home institutions would be interested in local government.

"It's my idea," said McFadden, "that if the small communities are well governed, there is little fear for the larger divisions of government.

"We find life worth while here, in spite of what they say in 'Main Street.'" Everybody was young, living in the future, and as busy with essential things as a shipwrecked crew just flung up on a deserted beach.

I visited the high school, saw the manual-training room, the circulating library which took the place of a town library; listened to a class in "business English."

The young lumber merchant called for me in his car. He, too, was just out of a Middle Western college when the reservation opened up. He had "never milked a cow nor fed a pig" but he had proved up, then started his lumber business.

We went to the fair ground, where they had put up a stand and built a track and held a successful fair a few weeks before. The school track team was now practicing there. Then we visited half a dozen homesteads. Naturally they were not much to see; but when we took into account the work and pluck and patience that had gone into them, they were not only interesting, but positively exciting.

One man showed us his orchard; the first apples and plums, on the first fruit trees of that section — things that he was as proud of as if they had been children. Another man wanted us to admire his pedigreed hogs; and his neighbor talked of sending their certified potatoes into the Yakima country for seed. All these men had pioneered just as literally as if they had come across the continent in prairie schooners instead of Pullmans, and tanned their own buckskins instead of ordering their clothes from Sears, Roebuck.

McFadden took me home to dinner—a good dinner, and a snug little home. And it was interesting to think that everything there — not only the house and the bright, warm room we sat in, but that young family itself—had sprung, so to speak, from the primeval forest. For Mrs. McFadden had lived on the homestead next to her husband's. Some relatives had written her to come out to Idaho and visit them; and mentioned that there was a nice young man on the claim adjoining theirs.

"I won't do a thing to that nice young man!" she wrote, and came.

That night there was a council

meeting, also a school board meeting, and I hurried to that first. The principal was desirous of adding \$10 to the monthly salary of one of the women teachers so that she might give the girls physical training, in addition to her other work. Somebody wondered if \$5 wouldn't be enough. No. So the board passed the account. "Ten dollars more for physical torture," said the clerk.

The Council meeting was in McFadden's office—packed with men ranging from local merchants to homesteaders in mackinaws who spoke broken English, but here, as at the school-board meeting, all called one another by their first names. They were all the "boys."

It was the old town meeting back again. These were the real "City fathers"—and municipal politics not yet a mere game for professional buzzing about the City Hall.

Looking back on it all as the train rolled eastward, it seemed to me that Plummer, and the farms, high school, council meeting, and the healthy, humorous young men I had met were something very valuable in American life, and that the Reservation was making good.

The men who build these towns start on their great adventure with a fair field and no favor. Everyone is needed; and every man can see what he does, and feel that he, personally, counts.

That is the main magic of the new country, and it does fire men's spirits and make them dream dreams. There is nothing to prevent a man with sufficient imagination, strength, or luck from dreaming similar dreams in a crowded city, nor is it impossible to pioneer, at least intellectually and morally, in London or New York. Roosevelt would have been unwise, for instance, to have remained on his Montana ranch. Not all men can do likewise, however, and if not all men can feel the new country's magic, the answer of those who do is the simple proof—that for them it works.

Harp. M. Jl. '22.

Canada as a World Leader

Summarized from The Canadian Magazine

E. E. Braithwaite

1. Will Britain center in Canada?
2. The next world leader?
3. British vs. American diplomacy.
4. Future development of Canada.

RAPID as has been the development taken by the Dominion of Canada in recent years, this promises to be surpassed by greater achievements of the near future. Earl Grey's prediction but faintly suggests the possibilities: "It is only a matter of time when Canada will be the most populous, the most wealthy, and the most influential part of the Empire." A comparison of the development of the United States justifies the conclusion of Professor Adams that "the British Empire will one day center in Canada."

A century ago the claim that the United States would come to occupy a foremost place among the nations would have seemed absurd. But it has now become the wealthiest nation, having even before the war one-third of the national wealth of all the nations.

2. "Westward the Star of Empire takes its way"—Egypt, Babylonia, Assyria, Greece, Rome, England. What next? Undoubtedly North America. And if so, then surely the United States.

But world leadership has already thrice been offered her, and she has thrice refused. President Wilson was all but crowned for a brief moment at Paris. Certainly not a little of his fall is to be charged to petty partisan politics. A prominent Amer-

ican author has just written: "Had President Wilson taken such well-known advocates of a league as ex-President Taft and Elihu Root to Versailles with him, the partisan issue would have been precluded, and the Senate would have adopted any covenant they brought back."

What an opportunity the League afforded the United States to be the real world leader. But the League had so many imperfections! Yes, verily! And, undoubtedly, this cannot become on paper anything approaching a perfect instrument. This does not prove, however, that it may not be successfully adjusted to the various concrete issues as they arise.

America almost retrieved herself at Washington—almost. If the same daring had been shown to the end of the Conference under the same leadership, nothing could have interfered. But America faltered, temporized, played politics—and lost. It was difficult, of course, to do otherwise. The others failed too. But the leader must accomplish the unusual. Other opportunities have since presented themselves—Genoa, the European situation in general. How in this day can people anywhere keep from being involved in European affairs? Distances have been annihilated. We are inseparably bound together. The Monroe doctrine is out of date to-day.

3. The Chicago "News" recently paid a wonderful tribute to British diplomacy:

"British diplomacy of to-day is the precise opposite of American diplomacy. American diplomacy shrinks from making the United States the special friend of any foreign nation. British diplomacy might almost be said to jump at the chance of making Great Britain the special friend of every foreign nation.

"Great Britain is the one white nation that has continuously befriended Japan in the twentieth century.

"What nation is also most steadily expressive of special regards and respects for the United States? Undoubtedly Great Britain.

"The British may quarrel at times with the French, but Great Britain alone has been in any degree helpful to the French in collecting the indemnity from Germany.

"And yet to-day Germany has one friend and one alone—British.

"Finally, where does Russia find a helping hand? What nation but the hearty friend of the world—Great Britain?"

But there is a wonderful genius and adaptability in our American cousins. They may yet reach the very apex of the world's leadership. But if America still continues to refuse, the leadership will unquestionably remain with Great Britain. And might not this leadership then eventually come to Canada? Stranger things have happened.

4. As far as the population is concerned, we are just now where the United States was a hundred years ago, and we are in danger of having a far more rapid increase during the twentieth century than she had in the nineteenth. Even before the war immigration was assuming a far more serious aspect with us than it ever did in the United States. With facilities of transportation such as we never dreamed of in the corresponding period of last century, and the multitudes of people in poor troubled Europe anxiously looking towards the new world, we may before long have to do something to stem the tide.

Our natural resources are at present incalculable, and our wealth is far from being limited to agriculture. Indeed, competent authorities inform us that of the whole Dominion only about 15 per cent is fit for profitable cultivation, while fully 90 per cent is rich in minerals. Only a faint beginning has been made in tapping this enormous wealth.

Aside from a large and increasing production of gold, Canada produces 85 per cent of the world's asbestos and 80 per cent of its nickel. She stands third in the production of sil-

ver, seventh in copper, and eighth in steel.

Though Canada is not in the front rank of coal countries, the known coal areas cover more than 100,000 square miles, about one-seventh of the world's known supplies.

In addition to all this there is our immense forest wealth of about 300,000,000 acres of merchantable timber; our extensive fisheries covering 5,000 miles on the Atlantic and 700 miles on the Pacific as well as 220,000 square miles of fresh water; our potential wealth of a water-power of more than 17,000,000 horse-power near population centres, less than ten per cent of which has yet been developed.

As to the ability of Canadians to cope with others in business undertakings, some good illustrations were recently given by "The Financial Post," showing the many responsible executive positions filled by Canadians in American banking institutions.

In the higher realm of the intellect and the spirit, too, Canada has taken a high place. Her schools and her colleges have the highest standards. She has given the world a real leadership in church union. Three denominations — Presbyterians, Methodists and Congregationalists — are now arranging the final stages of their organic union. Great gains undoubtedly result from such steps as these, especially in the smaller places, in many of which the undue multiplication of churches with their divided congregations, their financial struggles, their diminished enthusiasm has presented a sorry spectacle for religion.

It would be difficult to find a place anywhere on the face of the earth where the great ideas of freedom and toleration, of democracy and liberty, of education and moral welfare, of responsible and representative government abound more than they do right here. There is always a place near the top for any people who will live their life in the spirit of such ideas and ideals.

Can. M., Jl. '22.

Of the Making of Fool Laws There is No End

Digested from Pictorial Review

Arthur Train, author of "Tutt and Mr. Tutt"

1. Our obsession for making laws.
2. Too many laws defeat their purpose.
3. Antiquated laws unrepealed.
4. Why laws don't command greater respect.

CHARLES F. SOUTHMAYDE, one of the greatest lawyers of the generation, was so fearful that he might become a law-breaker that he employed counsel to watch the many statutes introduced into the New York Legislature lest he might, without knowing it, commit some misdemeanor that would land him in jail.

During a recent five-year period there were passed over 62,000 laws, Federal and State, to interpret which required 65,000 decisions of courts of last resort, filling 630 volumes; our legislative harvest is upward of 15,000 statutes a year. To-day the greatest obstacle to legal reform is the obsession of the American people for making laws, which in the 133 years that have elapsed since the adoption of the Federal Constitution have exceeded in number the total of all the laws enacted for the government of mankind from the time of Adam to the inaugural of Washington.

Nearly all of us break some law, or ordinance nearly every day. The maxim that "every man is supposed to know the law" has ceased to be even a legal fiction. Nobody does, nobody can, know the law or a thou-

sandth part of it. By the time anybody gets to know one law there is already another in its place.

Probably there is no automobile run in New York City that does not violate the traffic laws at least ten times each day, for it is punishable with fine and imprisonment to go around a corner at more than four miles an hour.

There is no subject which escapes regulation either in the heavens above, or upon the earth beneath, or in the waters under the earth.

2. The more laws there are the harder it is to enforce them, and when what might be called "the legal saturation point" is reached — where owing to their very multiplicity they cannot be enforced — they become either laughing stocks or instruments of blackmail.

In former days when any new evil was discovered in England it was at once made a felony punishable by death. The list of capital offenses grew until there were two hundred crimes for which a man could be hanged.

Precisely the same attitude exists in our modern legislatures as led to the barbarities of the English law. There are 200 felonies and over 400 misdemeanors upon the New York statute book.

Glancing through the Penal Code we find it there made criminal to run a horse on a highway; to sell skimmed milk; to cut ice in front of the premises of another; to pay wages other than weekly; to run a horse within a mile of where a court is sitting; to advertise as a divorce lawyer; to arrest or attach a corpse for

payment of debt; to board a train while in motion; to secretly loiter about a building for the purpose of eavesdropping; to enter an agricultural fair without paying the entrance fee; to assemble with two or more persons "disguised by having their faces painted, discolored or concealed save at a fancy-dress ball, for which permission has been duly obtained from the police"; to have one's area gate open outwardly instead of inwardly; to fail to keep one's curbstone at the right level. These illustrations are taken at random.

Why does the average citizen entertain disrespectful feelings for the laws? First, because so many of them are hypocritical and were never intended to be enforced — being merely moral window-dressings; second, because so many of them are so paternalistic, trivial and silly that they are unenforceable; third, because the ones that are passed with a sincere purpose are often so carelessly and ignorantly drawn that they stultify themselves; and lastly, because there are so many blamed laws that people can't keep track of them, give up trying to, and let the laws go to the devil.

Every unenforced or unenforceable statute breeds a general distrust toward all other statutes, a distrust of the soundness of our institutions, the efficiency of our government, and of the integrity of our public officials. Anything that brings the law into disrepute strikes at the root of our democracy.

3. Laws hopelessly antiquated are allowed to go unrepealed. The city of Los Angeles boasts still, I believe, an ordinance prohibiting street car conductors from shooting live game — notably jack rabbits — from the platforms. One ordinance prohibits the wearing of "false whiskers, whether complete or partial," while another provides that "it shall be unlawful for any person to sell any snake or reptile in any public place in Los Angeles."

There was and still may be a West-

ern statute: "When two trains approach each other at a crossing they shall both come to a full stop and neither shall start up until the other has gone."

A Kansas statute of 1913 provides with solicitude that, "No mattress on any bed in a hotel shall be used which is made of moss, sea-grass, excelsior, husks, or shoddy."

There is a curious antipathy upon the part of the legislators to repeal moribund statutes. This is due equally to the abnormal pressure put upon them to pass new ones and to their natural disinclination to make themselves responsible for any change which may possibly be for the worse. So they "pass the buck." Hence hundreds of "dead letter" laws linger on in our statute books. It is probably still illegal in many States to drive or even walk for pleasure on Sunday, and criminal in most of them to hunt, fish or indulge in simple open-air games on that day.

4. Of course the number of foolish laws actually passed is few compared with those proposed. An ordinance was introduced in Los Angeles prohibiting the eating of meat before 11 o'clock in the morning. The idea was that the cause of most domestic unhappiness was the morning quarrel at breakfast—which in turn was believed to be due to the eating of meat too early in the day.

In Georgia a bill as introduced into the legislature making it a ground for annulment of a marriage if the lady had induced the proposal by "artificial means, false hair, or rouge."

Many statutes, on their face frivolous, are introduced as "riders" to bills which it is thus sought to kill by making them ridiculous or extreme. Such is the only explanation suggesting itself for the amendment offered to a recent bill introduced into the Wisconsin Legislature providing that "every proprietor of a lumber camp must supply individual bath tubs for each lumberjack in his employ."

The Semi-Rural Community of The Future

Condensed from Popular Science Monthly

An Interview With Henry Ford

"Some people have too much and some too little, as a result of imperfections of our economic system. We need more even distribution. That is one reason why I indorse Henry Ford's waterpower idea so highly."

Thomas A. Edison.

PICTURE a community possessed of all the advantages and none of the disadvantages of the city, and you visualize the kind of place where American people are going to group themselves in the future. The trend is toward the semi-rural community—an agricultural-industrial village. It will be situated wherever natural power is available and the land tillable.

For the same power that made the city what it is to-day, is beginning to make the farm what it should be. In power-driven appliances and electricity, we have the facilities that are making farming enjoyable, profitable and worth while.

But this is not the end. There is not a horse on my 5,000-acre farm at Dearborn. Power machinery does everything there is to be done—and in 21 working days. This means that the city chap will want to turn to the farm.

In the very near future the small stream that winds through the fields will bring still more power. I have nine dams across the little stream that

passes through my property, and I develop 400-600 horsepower.

The automobile makes it unnecessary for a man to live on his farm. He can reside in a pleasant village miles distant—he will have next door neighbors. And he will require continuous employment.

Every creek and river afford a national source of power. Along their banks will spring the rural industrial cities of tomorrow. The plan is right because it is working now here and there throughout the country. Manufacturers will build their factories where power and labor await them, instead of hauling coal to city plants where labor lives under impossible conditions.

America's rivers offer enough power to turn every wheel, heat every room, and light every building and street in America. We shall make use of power that is now wasted, we shall raise the standard of life while meeting the problem of living and lowering the cost of it.

The loss of power in long-distance transmission is tremendous; hence, huge developments—such as the Keokuk project on the Mississippi—represent too much waste. In developing the Mississippi, it would be practical to construct a dam for about every 15-foot fall. This would give a long series of dams of moderate head, which would pass the full flow of water every 24 hours without waste, for use would be found for all the power thus generated.

Pop. Sci. Mon., Jl., '22.

The Tariff Affects Everyone

Condensed from *The International Interpreter*

THE tariff question perplexes the intelligence of the whole world because the world refuses to face the fact that morality quite as much as pure economics is involved in the solution. Starting from a basis of undiluted selfishness, the sort that clamors for "all the traffic will bear," it is obviously impossible to raise a superstructure which will prove scientifically secure. The local interests of Massachusetts and Dakota, New York and San Francisco, Pennsylvania and Texas are so divergent that it passes the wit of man to satisfy them all.

The importation of Italian lemons would offer no difficulty to a congress which contained no gentlemen from Florida or California. But Italian lemons made cheap by low wages look like ruin to the men who, at immense cost, have made the orchards on the Pacific slope. But what do the garment makers of New York, the weavers of Massachusetts, or the iron workers of Pittsburgh care about the profits of the California orchardists, they want before anything cheap food, including cheap fruit. Take another example: the farmers everywhere have been demanding a duty on imported hides. But to the manufacturers of shoes, harness, and leather goods generally, a duty on hides is a tax on their raw material, an increased cost of production, and a decreased percentage of sales. Then an astute politician suggests to the farmer that he should calculate the increased profit on the sale of his few hides, and balance it against the increased price of his family's shoes and the farm harness. Then the farmer begins wondering

whether the advantage is coming to him with his dozen or less hides, or to the packer with his million or so.

Such instances could be multiplied indefinitely; the schedules of the tariff bill are innumerable. But there is another phase to it, the question of the country's foreign trade and debts. Gold is only a token. Natural products or manufactured articles sold abroad by the United States can only be paid for in terms of labor. Consequently, if a tariff is imposed which prevents the foreigner from selling to the United States, the United States, by that very act, is prevented selling to the foreigner. At this point the farmer who is the chief exporter in the country had better take notice. It is not merely the duty on a few hides that is at stake in his case, it is the inability of the foreigner, blocked out by the entire range of the tariff, to pay for his wheat and oats; and the same future precisely faces the manufacturer of shoes, of motor cars, of anything and everything, in short, made at home, and sold abroad.

And then those war debts. Well, there does not happen to be enough gold in the world to pay those debts. But that does not matter, for the loans are made in labor, and if they are not repaid in labor they never will be. But how are they to be repaid if a tariff is to be imposed to prevent the results of labor passing through the customs houses.

The tariff can probably be best expressed by something that will everywhere cover and assure a legitimate scale of living. To arrive at that should not be an impossible task. Int. Interp., Je. 24, '22.

Trade Unionism in England

Summarized from The Forum

J. Ellis Barker

1. **British workers' output one-third that of an American.**
2. **Restriction of output universal.**
3. **Improved machinery objected to.**
4. **Unions have crippled British industries.**
5. **Workers have injured themselves.**

THE principal cause of England's industrial stagnation is to be found in the fatal influence of the trade unions. In no country in the world has trade unionism been more highly developed than in Great Britain. The open shop is practically non-existent. Restriction of output has become universal. According to figures available for the years 1907-1909 production per worker was approximately two-and-a-half times as great in the United States as in the United Kingdom, based on the total number of workers and the total value of manufactured products. Since then output per worker has increased in the United States but has declined in England. At present one American worker produces about as much as three British workers. It is, therefore, only natural that the wages and the standard of living are far higher in the United States than in England, so that America has gone far ahead of Great Britain not only in the volume but also in the cheapness of its manufacturers.

2. The great advance in the methods of production during the last two decades has been deliberately nullified by the British trade unions.

Workers, in many cases, refuse to employ improved machinery, or, if they consent to use it, deliberately produce no more than they did with the inefficient machinery which it replaced. The late Mr. F. W. Taylor, the eminent efficiency expert, wrote to me:

"I know of case after case in England where they use exactly the same machines as in this country, but at far less speed than they should be run, turning out less than half the work that is being turned out in this country; and this is due to the determination of every workman in England to turn out as little work as possible in return for the money which he receives.

"We had in our works a car-wheel tyre rolling machine, bought in England, with skilled English workmen to run it. After working at it for three years they refused to turn out more than 15 tyres a day. Nothing would induce them to increase their production. Finally, we trained a green lot of American workmen to run the machine. Within three months we had increased the output to 25 tyres a day, and this output went on, right on that same machine, increasing until, three or four years later, we had an output of 150 tyres a day."

3. A report of the U.S. Tariff Board showed some years ago that whereas the United States had over 200,000 automatic cotton looms the United Kingdom had only about 10,000. A weaver can tend from 20 to 30 automatic looms, but only 4 to 8 non-automatic looms. The automatic loom was invented in England, but it is practically unused in the country of its invention, because the workers object to it, fearing it would displace labor.

Although miners' wages are considerably higher in the United States coal is much more expensive in low-wage England than here, because the American miner produces about five times as much coal per day as the British miner. Mining methods and machinery have been vastly im-

proved within the last few decades, yet in the United Kingdom the output per man per day has declined from 1.33 tons in 1880 to .80 of recent years. In perfectly equipped mines working thick seam coal, the output per man per day is smaller than in the poorest American mines. The unions prevent the introduction of labor-saving machinery with the result that the United Kingdom produces half the quantity of coal produced by the United States with double the number of miners.

4. The trade unions have damaged many British industries, among them the iron and steel and engineering industries. In 1890 England produced almost twice as much iron as Germany, while in 1913 Germany produced twice as much iron as the United Kingdom. A German technical book, 1912, stated:

"No land is as favorably situated for iron production as is England. The British iron industry should be to us Germans a warning example. The English trade unions, with their notorious policy of limitation of output and their hostility to technical improvements, have seriously shaken the powerful position of the British iron trade."

One of the highest authorities on British labor questions is Lord Askwith, who was Comptroller-General of the Commercial Labor Department and Chairman of the Fair Wages Committee. He is a great friend of labor. He wrote in his book "Industrial Problems and Disputes," in which he laid down the experience of a lifetime in settling labor disputes:

"It would be useless to calculate how much talent and how many rising hopes have been dashed down by the watchword, 'Keep your time by the slowest,' or in the absolute command of foremen or colleagues that the number of rivets, the tale of bricks, the lasting of shoes, or output of articles of every kind must be kept within the rule of the shop.

"A discharged soldier found that in turning cylinders he could do a job in 43 minutes, and he maintained this speed for three weeks. The man was warned that the official time was 70 minutes. The warning being ignored, the unions stopped the shop until the man was moved to other work. The same kind of intervention seems to take place on most engineering work on which piece rates are paid.

"If a miner exceeds a certain output, the 'shunt' men cut down his supply of tubs and props. Elevators discharging grain from ships are now running 23 per cent below full speed, as the union considered a rate beyond that as excessive. Teamsters are restricted in the loads they shall carry. The same applies to house building. Instances might be multiplied indefinitely."

5. The mischief done by the British trade unions extends to politics as well. The unions fell gradually under the domination of revolutionaries and adopted a revolutionary policy. They aimed less at improving the conditions of the workers than at destroying the hated capitalists. By restricting production and by incessant strikes they naturally caused widespread poverty and unemployment. They insisted upon state regulation, harmful to industry, and even higher taxes placed upon the rich. Extremists gained control of the great labor organizations, and they advocated a policy of violence, destruction and revolution. The great labor daily, the "Daily Herald," preached unceasingly a revolution along Russian lines.

The British trade unions have inflicted great harm not only upon the British Empire, but upon the workers themselves. Prosperity is impossible without high production, for prosperity means nothing except high consumption. At present the United Kingdom suffers from unprecedented unemployment, although the world is starving for goods. Immediately after the armistice an agitation for vastly increased wages and greatly reduced hours of labor began, and the prices of British goods were doubled and quadrupled. Naturally the impoverished nations could not buy British goods at the prices demanded. There is ample work in the United Kingdom for all who are willing to work at reasonable rates. A million new houses are needed and half the existing houses are in shocking disrepair.

Unless British trade unions change their policy they destroy the greatness of the Empire.
Forum, Jl. '22.

Beyond the Boulevards

From The Outlook

Frank A. Waugh

1. Three classes of auto users.
2. How George Ade secured privacy.
3. Mania for speed—more speed.
4. Why scenery favors little roads.
5. Auto as an ally of civilization.

AUTOMOBILISTS are classified in the popular mind according to the price of their cars. A much better system of classification, and one which goes to the very roots of character, might be based on the roads which they frequent.

In this analysis there are three kinds of automobile users; observe them carefully. The first we may call Birds of the Boulevard, for they never get beyond the parkways. The second group shall be known as Macadam Hounds, for it is their ambition to devour every Sunday the maximum mileage of good State road, but nothing could tempt them off the stone turnpike. Then there is the third class, whom we will describe as Lovers of the Landscape, for they use gasoline as a means of getting out to nature. They love the woods and fields, they linger and worship there. They are the automobilists whom I would like to honor, for they seem to have some sense. It would be a contribution to public education and National welfare if we could convert a few thousands of those Birds of the Boulevard and the Macadam Hounds to the ranks of honest Lovers of the Landscape.

Popular theory has it that all automobile users, excepting only truck

drivers and bootleggers, go out to see the landscape. We can readily believe that if all automobile roads were subways, with no outlook upon grass and no uplook to the sky, there would be very little pleasure driving. It would seem as though automobilists were getting a long slice of the good landscape.

2. But if it is long, it is exceedingly thin. In a car moving 45 miles an hour over good State roads, the view of the scenery is decidedly superficial. About all one can really grasp is the billboards, because they have been carefully located in the most legible spots. The driver certainly has to keep his attention at full capacity on his driving, and the other occupants of the car have to watch the driver to see that he does not waver or relax. George Ade says he has located his private golf course beside the State highway so as to secure the utmost privacy. Nobody going by in a motor car, he says, can bring his vision down to see so small an object as a golf links.

3. All of which loses every color of exaggeration when comparison is made with the sweet and delectable scenes enjoyed by the real lovers of Landscape, who go where the grass is green, the woods shadowy, and who are satisfied to linger and loiter in the world's best when they get there.

The scenery of these little byways is much more delightful than the Boulevards and State Roaders have ever known. The trouble is that most of them think there is something wrong when the speedometer falls below the 35 mark. They can't imagine themselves going 10 or 15 miles an hour unless the car is lame.

Yet a speed of 15 miles an hour will get any reasonably good driver into unmeasured worlds of landscape beauty — realms never seen by the average motorist, scenes of constant delight.

4. When one stops to consider, it is almost a matter of logical necessity that the best scenery should congregate along the little roads. Where the highway runs level and straight along the broad valleys there run also the railroads; on these roads the freight-truck traffic raises clouds of dust; on these roads are poles and wires and billboards; there are the towns, the noise. But on the back roads, winding in and out, up and down, there are the pictures. Every snapshot will show a pretty landscape. On these back roads are the picturesque old farm buildings, the rolling pastures, the cool woods, the singing brooks.

Each brook is a story in itself. In the opening chapters one finds sweet cool springs, their little rivulets seeping out of ponds, then dancing little waterfalls, next shady reaches where the trout wait, lower down mill-ponds with a spray of water falling over dams, then broader slower stretches fit for the canoe.

In the same way every old farm has its story to tell; and the woodlands modestly ask us to loiter and listen to them. Oh, there is endless romance and delight if we only go

where they are and move slowly and quietly enough to hear. If we thunder along at 50 miles an hour, we shall of course hear nothing but the whir of the engine and the knocking of cylinder No. 5 where the tapet-rod is loose.

5. It is impossible to say enough for the beauty of our American scenery. Everywhere are landscape pictures incomparably superior to the painted landscapes in the art museums of Europe. Whether on the plains of Texas, the deserts of Arizona, the mountains of Montana, or the wheat fields of Dakota, there is beauty and inspiration for all. Only one has to open one's eyes, one's mind, and one's heart to see such things. The modern motor car was sent from heaven primarily to make all these glories accessible to Americans. From this highly defensible point of view the automobile is the first ally of civilization. Let us use it as such. We need not renounce our long trips via the Santa Fe Trail or the Lincoln Highway, but for most of us, with the short hours at our command, the near-by country roads are our main reliance. By slowing down, relaxing our tense nerves, and by taking life and the landscape a little easier we shall profit largely. In fact, we shall have discovered a new and higher use for our automobiles.

Outl., My. 24. '22.

"We feel that *The Reader's Digest* fills a need which is very vital, and which has, for a long time, been becoming more conspicuous in the minds of busy people. It gives in condensed and lucid form all that is most worth while in the periodicals of the country, and thus enables the reader to keep up with current matters in a much shorter time, and in a more satisfactory manner."

Texas.

The Modern Ku Klux Klan

Condensed from The Atlantic Monthly

Leroy Percy, Former U. S. Senator from Mississippi

1. Intolerant aims of the Klan.
2. Dangerous oath of allegiance.
3. A self-appointed police force.
4. The Klan's lawlessness.
5. A breeder of hatred.

THE new Ku Klux Klan has appropriated the name, the disguise, the mummery of the old Klan of Reconstruction days, without appropriating either its aims or its ideals. Among Southerners a romantic tradition of patriotism hallows the memory of the old Klan. Thoughtless enthusiasts have joined the new because of that tradition. Among the negroes the very name is still a thing of nightmare terror, and such an attitude of mind perfectly suited the plans of the founder of the new order.

And what were those plans? The easy and half-true answer is: "For profit." The initiation fee is ten dollars for each Klansman. Without that high incentive, certainly the Klan would not have been attempted. But it may be that the professed ideals of the founder were sincere.

What are those ideals? The Klan excludes from membership negroes, Jews, Catholics, and foreign-born, whether citizens or not. It is secret. Its membership is secret, in that respect differing probably from any other secret society in America. A good Klansman will not avow his membership.

2. The principles set forth in the Klan's ritual—support of the Constitution, allegiance to the government, preservation of the public school system, protection of the chastity of women, and the rest—are neither new nor open to condemnation, with two important exceptions.

The Reader's Digest

The oath of allegiance makes obedience to the orders of the Invisible Empire obligatory, with no guaranty that those orders will not be unwise or even criminal.

In the same oath, a Klansman swears that he will keep secure to himself a secret of another Klansman, rape and murder alone excepted. The viciousness of this becomes glaring on considering the fact that the Klan makes a special effort to enroll county and city officials.

3. Itinerant paid speakers solicit membership. The speech of the man assigned to Mississippi may be summarized:

First: The Jews, the Catholics, the negroes, the alien-born are organized. They are a menace to American institutions; it is necessary to combat their pernicious influences; the sole weapon to hand is the Ku Klux Klan.

Second: Sexual vice, bootlegging, gambling, flourish; the Klan loveth righteousness. Therefore, if you are a true American, join the Klan.

The first is effected by moulding public sentiment, by watching wayward politicians, by combating the sinister propaganda of the press, which is under the control of Jews or Catholics or negroes or foreigners. The second part of the programme is the real work of local Klans. Each Klansman is a "detective"; reporting immoralities of fellow citizens.

Direct action is not taken—as the hired press reports; but selected members remonstrate with the delinquent on the evil of his ways; then, if necessary, they report him and his sins to the officers of the law. If they then fail to act, the Klan's duty is to see that they are retired from office, and their places more worthily filled, preferably by Klansmen.

Klan speakers seem always to

stress the regulation of morals. But the remainder of the address varies in different sections. In California the anti-Japanese feeling is the basis of appeal. But it appears that the Church of Kome is never scanted. Always she is represented as the deadly enemy of American institutions.

Calling itself Protestant Christian, the Klan preaches a venomous intolerance, abhorrent alike to Luther and Christ, and, appointing itself the watch dog of private morals, dares assume that role only in anonymity.

4. Wherever the Klan has gone, there has been a trail of lawless deeds and violence. Innumerable instances can be given, taken from the daily press, where men without the ceremony of a trial, have been tarred and feathered and otherwise maltreated by masked men.

I will simply give two typical illustrations, one of the Klan at its best, and one of the Klan at its worst.

Helena, Arkansas, Feb. 27, 1922.
Four robed and hooded figures stalked into four of the downtown churches last night and handed the minister a typewritten slip, which he was asked to read to the congregation, as follows:

"We who stand thus silently before you are more than a million strong; we are friends of this minister, this church; we stand for the Christian religion, for the protection of womanhood and for the supremacy of the white race. As such we ask your friendship and your prayers."

On February 22, 1922, at Texarkana, Texas, Judge D. A. Turner directed an investigation of masked men in the county, with special attention to the lynching on February 11 of a negro.

When officers of the law in any community become so helpless that they have to be backed up by sheeted Klansmen at night, that community is in a bad way. The garb of the Klan does not lend itself to uphold the law; it never was devised for that purpose. The men who first devised it devised it to conceal their identity when doing the lawless deeds that they felt justified in doing. Men who are aiding officers of the law in doing a right thing do not disguise themselves and go about af-

ter nightfall. The foundation stone of our government is the right of a man to be confronted by his accusers and to hear the evidence brought against him.

5. In gaining membership the chief appeal has been to religious intolerance. Good men, Christian men, have enrolled, feeling that in some way they would be able to combat forces of evil, especially the political activities of the Roman Catholic Church, portrayed in such livid colors by these new evangelists. There has been a recrudescence of that puritanical meddlesomeness which seeks to regulate the lives, habits and consciences of other people. The secret methods of the Inquisition all but destroyed the Church of Rome, and for hundreds of years, Protestants, whatever might be their denomination, have glorified in freedom of discussion; prayer and Christian suasion have been recognized as the means of reaching the erring sinner.

Assuredly no word of the Man of Galilee can be quoted in extenuation of the unutterable cruelty and cowardice of such treatment.

The Klansmen fail to realize that our government has been established by free American people, who will handle it without interference by, or dictation from, church or clan.

The most malign effect of the organization is the destruction of the spirit of helpfulness, cooperation, and love in the community where it intrudes itself. Where the life and progress of a community has been marked by friendship and harmony, this organization comes to plant discord, racial hatred, religious dissension and intolerance. It can breed only distrust in a community. It paralyzes all spirit of cooperation. It is violative of every spirit of Christianity, repugnant to every sense of justice. The light of publicity should be turned upon the trappings, tomfoolery, and gibberish of the Imperial Wizard of the Knights of the Ku Klux Klan.

Atl. Mon., Jl. '22.

What is Personality?

Condensed from The American Magazine

**Do you have personality?
If not, can you acquire it?
Of what does personality consist?**

SMITH doesn't have to dig. He gets there just because of his personality."

Don't be too sure. Maybe he has done a lot of digging to acquire what you call personality. Analyze him. Find out what he does that makes him a winner.

There are three qualities which go to make up Personality: (1) Interest (double-barreled), (2) Responsiveness, (3) Conviction. You can prove this by studying someone who is said to have Personality.

Everyone who met Theodore Roosevelt came under the influence of his personality—felt his personal charm. Let us apply the test to him. Roosevelt greeted callers, whoever they might be, with a warm, friendly smile and a good, hearty grip of the hand. Not a perfunctory official handshake! But the kind of a handclasp that seemed to say, "Hello! I certainly am glad to see you!"

Then he made a point of getting the name. He did not mumble, "How do you do, Mister -r-r-r—" He got the name and got it straight. He wanted to know where the callers came from. And then he would ask questions about the State, the town, their family; definite, concrete questions, things which he made them feel he wanted to know.

As for responsiveness, he never missed a point, because his attention never wandered. "Fine!" he would say. Or, "That's great." Or, "I'm glad to hear that!" Whatever he

said, you knew that he had listened, and you felt that he cared.

The fact is that he did care. The range of things in which he was interested was almost boundless. And the more things you are interested in, the more easily can all kinds of things and of people interest you. And—get this!—if you show your interest in a man or a woman, that man or woman is sure to be interested in you.

The greatest single factor in having a "wonderful personality" is this one of being interested in people. It is more powerful, of course, if it is "double-barreled"—that is, if you can interest them as well as be interested in them.

"But I don't know how to be interesting!" you may say. "I try and I don't succeed."

If you do not, it is probably because you are thinking about yourself all the time; wondering what impression you are making; trying to be clever or charming. Think about the person you are talking to. Get him to tell you his experience, his opinions, his ideas. And while he is talking, don't be wondering whether the scheme is working and he is going to "think you're fine." Listen with your mind, not merely with your ears. Look him straight in the eye. Make him feel that your attention is absolutely concentrated on him; that you find him worth your attention.

Every human being knows something that will interest you, and that will help you to interest others. Give them a chance to tell it to you. Ten to one they will say to their friends:

"Do you know Smith? Very interesting personality. An unusually intelligent man—and so likable."

The second factor in Personality— responsiveness — might be called "warmth." Our thoughts are forces, as you can discover. If your mental

attitude, when you meet a person, is cold and aloof and self-centered, you will neither get nor give the warm response which will make that person describe you as having personality.

But if you say to yourself, "I bet that chap is a fine fellow! I want to know him!"—if you say something like that, in spite of yourself your interest will show in your eyes, your smile, your handshake. The thoughts in your mind when you meet people are going to determine the first impression you make on them.

Thirdly, Personality requires conviction. A man must have beliefs and ideas of his own; and not merely a "Yes, yes, chorus."

There are three kinds of personality occasionally found combined in what we call a "wonderful" personality. People who show an intelligent interest in others—draw them out, have "a fine personality." People with warm interest in us personally, who like to hear us talk about our children, our houses, our clothes, our troubles, ourselves are spoken of as charming, likable, lovable. The third group have profound convictions and drive home

their individuality so that you retain a vivid impression of them. They may not have a pleasing personality, but it is a powerful one.

If you are not of the lucky few who were born with personality, it is up to you to work for the prize. I dare to claim that I have worked for it myself with more or less success. It hasn't come easy!

The first thing I did was to learn to ask questions—not so simple as it sounds. To ask questions which will open to you the doors of a person's mind, you have got to use your own mind.

The second thing I did was to try to care about people—and sometimes that is harder. But if you say to yourself: This man—or this woman—has an interesting story, a living experience. What is back of the sadness in this woman's eyes? What has put the lines of worry in that man's face? What makes that man leave his dinner untasted? There is tragedy and comedy all around us. To care about people is the only way really to know them—or to make them care about you.

Am. M., My., '19.

"I have often thought how useful would be a secretary or group of secretaries whose duty it would be to read the many magazines and condense the worth while articles into usable form. I never thought that dream would come true as it has in the service you are rendering.

"I had at first two doubts: (1) that your choices would not be representative, and (2) that your condensations would lack the flavor of the originals. Both of these doubts have been dissipated. I have purposely checked up on a number of articles that you have reported, and find that your report contained the very genius of the original presented in much more usable form."

The Orient at Play

Condensed from Our World

Elwood Brown

On the field of sport the century-old race hatreds of the Orient are forgotten.

1. All-Orient Games every two years.
2. East learning fair play through sports.
3. Sectional feeling in China forgotten for first time.
4. Chinese President sets new precedent.
5. Orientals becoming sport enthusiasts.

THE fact that international athletic games somewhat similar to the World's Olympic Games are held every two years in the Orient is not generally known. Neither is it generally known how well the Orient likes them. At the five Games which have been held since 1913, the daily attendance has averaged between 20 and 30 thousand people.

Dr. Wu Ting Fang, formerly Chinese Minister to the United States, and one of China's most clear-headed public men, said:

"I believe these new games constitute the greatest practical contribution that has yet been made to the modernization of the Orient with its infinite possibilities for the future."

The differences between European races melt into insignificance when compared with the in-bred, century-old race antipathy which we find among the Chinese, Japanese, Filipinos, Malaysians, and Koreans. These people have no common meeting ground in the political, social, business or religious world. Distrust, contempt, fear of one another they assimilate from infancy.

These passions are fed in early childhood, nurtured in the schools.

Yet, in these countries dwell one-third of all the people on earth. Surely any program which could actually succeed in wiping away these ageless hatreds must commend itself powerfully to anyone who believes that international friendliness is the one anti-toxin which can forever eradicate the disease of war.

2. It is astonishing what these games have done toward welding this friendliness. For instance, during the first Games in Manila in 1913 the Chinese and Filipinos met in Volley Ball. Since the Filipinos had been playing for some time, while the Chinese were new at the game, it was apparent that the Filipinos were to have an easy victory.

Then an amazing thing happened. Instead of beating their opponents as badly as possible, the Filipino players began to coach their Chinese competitors. They purposely put over easy shots and then shouted encouraging instructions as to how the ball should be played. The contest became a friendly lesson in how to play Volley Ball. It means that the Oriental is learning how to win without conceit and how to lose without "losing face." And these young athletes, and the many thousands, who cheer them on, are to be leaders of Oriental thought in the future.

3. At the second Games in Shanghai, something of tremendous significance happened. The ancient feud between North China and South China was entirely forgotten by everybody, for the time being. China was represented as one nation by athletes from the North and South. Dr. Chang Fo Ling, the distinguished Chinese educator, said that for the first time in his life he had witnessed

an occasion where sectional feeling in China was not displayed.

4. Following these games a group of Filipino athletes visited Peking where, for the first time since his inauguration, the President allowed a large party of strangers to come into his private quarters. At the close of the President's remarks, the whole group broke out into three rousing cheers. The President at first was visibly startled. In an instant he divined, however, that the cheer came of friendship, not of hatred. He bowed again and again in profound appreciation of their spontaneous good will.

Admiral Tsai said later that for the first time in history those Manchu halls had rung with a shout that meant friendship instead of menace and hatred.

5. Today Japan is exultant, she has won the third Far Eastern Championship Games. But beneath this self-congratulation, one cannot help feeling that there is flowing a quiet stream of fair play, understanding and international courtesy. "Western civilization may be scattering its good will and brotherhood to the four winds, but on the athletic field the East is welding a great amulet,"

wrote an English newspaper correspondent.

All three countries for the first time entered full teams of more than 100 different athletes, at the fifth Games in Shanghai in 1921. The daily attendance averaged 25,000 people. Mass demonstrations were put on daily by thousands of Chinese school girls—the first time in Chinese history—two thousand Chinese school boys and a thousand Chinese Boy Scouts. This at a time when Philippine independence, Korean resentment, hatred between China and Japan, internal feuds in China were being debated by the diplomats.

Here in the Orient, the hotbed of race antipathies, it has been demonstrated that human beings are first of all human beings. We have here a concrete indication that international peace is not merely a fantastic dream. Our Wld., Je., '22.

Elwood Brown is Secretary for Physical Education of the Foreign Division of the International Y. M. C. A. During the war Mr. Brown directed the Physical Department of the Overseas Y. M. C. A., and was the first to suggest the Interallied Games.

On Making Calls

Ralph W. Bergengren

This paper appeared originally in *The Atlantic Monthly*, and has since been reprinted as one of the many delightful essays in "The Perfect Gentleman," by Mr. Bergengren. (Atlantic Monthly Press, Boston, \$1.00.)

I KNOW a boy who dislikes to make calls. Making a call, he says, is "just sitting on a chair." I have had the same feeling. One just sits on a chair, crosses and uncrosses his legs, folds and unfolds his arms, twiddles his useful fingers, inclines his tired head this way and that to relieve the strain on his neck, assumes (like an actor) expressions of interest, amusement, surprise, pleasure. He may even speak or laugh. But he remains sitting on his chair. He is more or less certain that he cannot get up.

He is unlike the bottoms of his own trousers. Calmly, quietly, and by imperceptible degrees they get up. Higher and higher they ascend kneeward; they have an ambition to reach the waist. Every little while he must, with an easy, careless, blasé gesture, manage to pull them down.

I am referring, you understand, to the married male. He has become part and parcel (particularly parcel) of what is presumably a wise and necessary division of life in which the social end is taken over by a feminine partner. She is the expert. She knows when and where to call, what to say, and when to go home. A man, happily married, has no further responsibilities in this business—except to come cheerfully and sit on his chair without wriggling. Sometimes, indeed, he takes a pleasure in it, but that is only when he has momentarily

forgotten that he is making a call. These are his rewarding moments, and then, the first thing he knows, somebody is "making signs" that it is time to go home!

The wise man, noticing these "signs," comes home. He stands not upon the order of his coming, but comes at once.

A call, says Herbert Spencer, is "evidently a remote sequence of that system under which a subordinate ruler had from time to time to show loyalty to a chief ruler by presenting himself to do homage." But nowadays the call has become, broadly speaking, a recognition of exact social equality, as if the round, dignified American cheese in Grocer Brown's ice-box should receive a return call from the round, dignified American cheese in Grocer Green's ice-box.

Calls are divisible into many varieties: The call friendly ("Let us go and call on the Smiths; I'd like to see them"); the call compulsory ("We really must make that call on the Smiths"); the call curious ("I wonder if it's so, what I heard yesterday about the Smiths"); the call convenient ("As we haven't anything better to do this evening, we might call on the Smiths"); the call proud ("Suppose we get out the new motor and run round to the Smiths"); and so forth. But, however we look at it, the call is dependent upon feminine initiative. Our mature, married male, unless he has already had a call to the ministry, has no call, socially speaking, to make calls. It is his wife's business. "He's there because he's there, because he's there, because he's there." But it is his plain duty to sit on his chair. I do not hold it legitimate in him to "sneak off" with Mr. Smith—and smoke.

Fortunately, however, once he is there, little else is expected of him—

and nothing that a man should not be willing to do for his wife. A smile, an attentive manner, the general effect of having combed his hair and washed behind his ears, a word now and then to show that he is awake—and no more is needed. I do not know why he is there, unless to prove to their little world that he still loves his wife; that he is, in short, attached to her, so that wherever she goeth there he goeth also.

Unless a man who is taken to call is an abnormally lively conversationalist, quick to think and even quicker to get it out, he had best accept his position as merely decorative, and try to be as decorative as possible. Either he must be so quick that the first words of his sentence have leaped into life before he himself is aware of what is to come hurrying after them, or he must be so slow that the only sentence he has is still painfully climbing to the surface long after the proper time for its appearance has passed and been forgotten. Swallow it, my dear sir, swallow it. Silence, accompanied by a wise, appreciative glance of the eye, is better; for a man who has mastered the art of the wise look does his wife credit, and is taken home from a call with his faculties unimpaired and self-respect undiminished; he is the same man as when he was taken out. But not so the man who starts, hesitates, and stops, as if he actually said, "Hold—on—there—I've—got—a—fine—idea—but—er—on second—thought—er—I—er—that is—I guess—it isn't—worth hearing."

Such a man, I say, adds little to the pleasure of himself or the company; he attracts attention only to disappoint; and others are kind as well as sensible to ignore him. He should have kept on rapidly and developed his fine idea to the bitter end. Nor is it wise to attempt to shine, to dazzle, to surprise with a clever epigram, thoughtfully composed and tested by imaginary utterance before an imaginary charmed circle while dressing;

for nothing so diminishes confidence in an epigram as successive failure to get it into circulation. In calling, one must jump on the train of thought as it speeds through a way station; and there is no happy medium between jumping on a passing train and standing still on the platform.

"There are not many situations," said Doctor Johnson, "more incessantly uneasy than that in which the man is placed who is watching an opportunity to speak without courage to take it when offered, and who, though he resolves to give a specimen of his abilities, always finds some reason or other for delaying to the next minute."

"Not yet, not yet," a man says to himself. "The time is not ripe." And so he waits, incessantly uneasy, but always finding some reason or other to postpone the fireworks. He becomes beset by a kind of gross selfishness—an unwillingness to give anybody a specimen of his abilities. Let others chatter! Little do they guess—and never will they know—the abilities sitting on his chair.

It seems to me that, with respect to calls, the life of man is in three stages. At first he is a child, and is taken to call by his mother, and he "just sits on a chair." But sometimes in that family there is another child; and so, presently, he finds a little playmate, and begins to play, until his mother decides it is time the call was over, and she takes him home. Then he grows older; he makes calls all by himself; and so impressed is he (being at the impressionable age) by the satisfaction derived from certain of these calls that he marries the young woman, God willing, and makes the call permanent. After that, his wife takes him to call and he "just sits on a chair." But it sometimes happens, even as when he was a child, that he finds a little playmate; and then, when all is well and he has quite forgotten that he is making a call, his wife decides it is time that the call was over.

And she takes him home.

About Some Writers in This Issue

"Twenty-six years ago William Allen White (p. 325) wrote an editorial 'What's the Matter with Kansas?' No question mark, for Mr. White wasn't asking; he was telling. It made the young editor famous. More than a million copies were circulated.

"Again, Mr. White's pen sizzles, and what he says is important because he is spokesman for a very great number of his fellow citizens."

J. Ellis Barker (p. 371) is the author of several books of note and one of the leading writers of England on economics. He began in 1900 to warn England of the danger of a war with Germany.

Arthur Ruhl (p. 363) is pleasurable recalled as the author of many brilliant dispatches from the western front and Gallipoli during the war.

More than any other living writer, H. G. Wells (p. 353) represents our time, in its sweep of changing interests. His mind is amazingly active, reaching out into many varied fields for facts and ideas and turning them into books that are invariably vivid and thought-provoking. Even his great "Outline of History" leads directly to the problems of today.

He is fifty-five years old—and he has published fifty-five books. His first novel appeared when he was twenty-nine. He was educated at the Royal College of Science, and his first stories, "The War of the Worlds," for example, were amazing imaginative tales based on the wonderful possibilities of science. Later, in "New Worlds for Old," and "This Misery of Boots," he produced the best exposition of socialism that had been written. Business interested him next; and "Tono Bungay," his first great success as a realistic novelist, has hardly been surpassed. One after another, education, marriage, and religion absorbed him, the results appearing in novels of remarkable force and dramatic quality. Then came the war, with his "Mr. Britling Sees It Through," as the greatest achievement in fiction of that period.

The war made Wells see how little we knew of the past in relation to the present and the future. So with the assistance of able men, he digested the whole recorded story of man to see what could be learned from it. In an incredibly short time the book was in the press—the most brilliant literary feat of this or perhaps any other time. Helpers he had, but every page is unmistakably stamped "Wells." Over a million copies have been sold.

Next to "The Outline of History," the book by Wells that has sold most widely is "Mr. Britling Sees It Through." More than 350,000 copies of this novel were sold in the United States, and the sale throughout the world was nearly a million.

—The American Magazine.

Albert Edward Wiggam (p. 361), a man of varied experience, as chemist, editorial writer, and lecturer, has spent the last twenty years in intimate contact with the constructive work being done by the great biologists in the laboratories of America and Europe.

